



Bahishti Zewar (translated as *Heavenly Ornaments*), was written by Maulana Ashraf Ali Thanvi Rahmatullahe Alaihe. is a 8 volume comprehensive handbook of fiqh (jurisprudence), especially for the education of girls and women. This volume has been compiled by the Islamic Bulletin www.islamicbulletin.com into two separate books. Volume 1,2, 3 and the second volume 4,5,6, 7. It describes the Five Pillars of Islam and also highlights more obscure principles. For years it has remained a favorite with the people of the Indo-Pakistan subcontinent. Among (Hanafi Deobandi) Muslims, it is a popular practice to present this volume to a new bride. The motivation behind this gesture is that the young woman is taking up a new identity and new life as a wife and mother-to-be. She should be well versed in the rites, rituals and tradition of Islam.



Bahishti Zewar

(Heavenly Ornaments)

Part Four Index

NIKÂH - MARRIAGE

1. *Nikâh* is a great bounty from Allah Ta'âlâ. The affairs of this world and the hereafter are put in order through marriage. There is a lot of wisdom and many benefits in marriage. A person saves himself from sinning and his heart is put at ease. He does not have any evil intentions and his thoughts do not begin to wander and stray. The greatest virtue is that there are only benefits and only rewards in this. This is because a husband and wife's sitting together and engaging in a loving conversation, joking with each other, etc. is better than *nafl salât*.

2. A marriage can be executed by just two words, e.g. a person says the following words in the presence of witnesses: "I give my daughter to you in marriage." The person who is addressed replies: "I accept her in marriage." In so doing, the marriage is valid and both of them are lawful husband and wife. However, if the person has several daughters, the *nikâh* will not be executed by his uttering the words mentioned above. He will have to mention the daughter by name, e.g. he says: "I give my daughter, Qudsiyyah, to you in marriage", and the person replies: "I accept her in marriage."

3. A person says: "Give so-and-so daughter of yours to me in marriage." The father replies: "I give her to you in marriage." In so saying, the *nikâh* will be valid irrespective of whether he says that he accepts or not. (In other words, it is not necessary for the word "accept" to be mentioned).

4. If the daughter is present and the father says: "I give this daughter of mine in marriage to you", and the person replies: "I accept her", the *nikâh* will be valid. It will not be necessary to mention her name.

If the girl is not present, it is necessary to mention her name and the name of her father in such a loud tone that all the witnesses are able to hear. If the people do not know the father and there is a strong possibility that by mentioning his name they will still not know whose *nikâh* is being performed, then it will be necessary to mention the name of the grand-father as well. In other words, such identification is necessary whereby those present immediately know whose *nikâh* is being performed.

5. In order for a *nikâh* to be valid, it is also essential for at least two males or one male and two females to be present, to hear the *nikâh* being performed, and to hear the two words (i.e. the offer and the acceptance) being uttered. Only then will the *nikâh* be valid. If two persons sit together in privacy and one says to the other: "I give my daughter to you in marriage" and the other person replies: "I accept your daughter", the *nikâh* will not be valid. Similarly, if the *nikâh* was performed in the presence of one person only, even then the *nikâh* will not be valid.

6. If there are no males present, but only females, the *nikâh* will not be valid even if there are ten females present. Together with two females, one male has to be present.

7. If there are two males but they are not Muslims, the *nikâh* will not be valid. Similarly, if both are Muslims but both or one of them is immature, the *nikâh* will not be valid. Similarly, if there is one male and two females but both or one of the females is immature, the *nikâh* will not be valid.

8. It is preferable to perform the *nikâh* in a large gathering such as after the *jumu'ah salât* in a *jumu'ah musjid* or in any other large gathering. This is so that the *nikâh* will be well announced and the people will become aware of the *nikâh*. A *nikâh* should not be performed in secret and privacy. However, if due to some reason many persons are unable to attend, then at least two males or one male and two females who hear the *nikâh* being performed in their very presence should be present.

9. If both the man and woman are mature, they can perform their own *nikâh*. All that they have to do is say the following in the presence of two witnesses: One of them must say: "I am making my *nikâh* with you" and the other must say: "I accept." In so doing, the *nikâh* will be valid.

10. If a person does not make his *nikâh* himself, but asks someone to perform his *nikâh* with someone, or, he mentions the name of the person with whom he wishes his *nikâh* to be performed and this person performs this *nikâh* in the presence of two witnesses - the *nikâh* will be valid. Even if this person rejects or denies this later, the *nikâh* will still be intact.

Persons with whom Nikâh is Harâm

1. Marriage with one's children, grand-children, great grand-children, etc. is not permissible. Nor is marriage with one's parents, grand-parents, maternal grand-parents, etc. permissible.

2. Marriage with one's brothers, uncles and nephews is not permissible. According to the *Sharî'ah*, a brother is one whose mother and father is the same, or they have one father but two mothers, or one mother but two fathers. They are all brothers. But if the father is different, and the mother is also different; that person will not be a brother. *Nikâh* with him will be valid.

3. Marriage with one's son-in-law is not permissible. This is irrespective of whether the daughter is already living with him or not. In all cases, *nikâh* with him is *harâm*.

4. A girl's father passed away. Her mother married another person. However, before the mother could even live with her new husband, she passed away or he divorced her. In such a case, the girl can marry this step-father of hers. However, if the mother lived with him, it will not be permissible for this girl to marry him.

5. *Nikâh* with one's step-children is not valid. In other words, if a man has several wives, then one of the wives cannot marry the children of the co-wives. This is irrespective of whether she had lived with her husband or not. *Nikâh* with these children is prohibited under all circumstances.

6. It is not permissible for a woman to marry her father-in-law or even the father or grand-father of her father-in-law.

7. As long as a sister is married to her husband, it is not permissible for another sister to marry this brother-in-law of hers. However, if her sister passes away or he divorces her and she completes her *iddah*, it will be permissible for the other sister to marry her brother-in-law. In the case where the brother-in-law divorces the first sister, it is not permissible for the second sister to marry her brother-in-law until her sister completes her *iddah*.

8. If two sisters marry one person, the marriage of the sister whose *nikâh* was performed first will be valid while the marriage of the sister whose *nikâh* was performed later will not be valid.

9. A man married a woman. As long as he remains married to her, he cannot marry her maternal and paternal aunts and nieces.

10. If the relationship between two women is such that if we had to regard one of them as a man, their *nikâh* will not be valid, then such two women cannot marry a person at the same time. When one of them passes away or one of them is divorced and completes her *iddah*, only then will it be permissible for the person to marry the other woman.

11. If a woman and her step-daughter marry a person at the same time, the *nikâh* will be valid.

12. Adoption is not considered in the *Sharî'ah*. By adopting a boy, he does not become one's son. It is therefore permissible to marry one's adopted son.

13. If a man is not one's real uncle but he becomes an uncle through some other distant relationship, marrying him is permissible. Similarly, if a man happens to be one's paternal uncle or nephew through some distant relationship, *nikâh* with him is permissible. *Nikâh* with one's cousins is also valid irrespective of whether they are paternal or maternal cousins.

14. Two women who are not blood sisters but are maternal or paternal cousins are permitted to marry one man at the same time. In the presence of such a cousin, another cousin can also marry the same man. The same rule applies to a very distant maternal or paternal aunt. That is, the niece and this distant maternal or paternal aunt can marry the same man at one time.

15. All the relations which become *harâm* on account of lineage also become *harâm* on account of breast-feeding. In other words, if a girl is breast-fed by a particular woman, then this girl cannot marry the latter's husband because he will now be regarded as her father. A girl who has been breast-fed by a particular woman cannot marry a boy who has been breast-fed by the same woman. Nor can this girl marry the children of this woman because she is also regarded as a child of this woman. All the maternal and paternal uncles and maternal and paternal nephews who become related due to this breast-feeding also become *harâm* on this girl.

16. If two girls have been breast-fed by one woman, they cannot marry the same man at one time. In other words, whatever has been explained previously, will also apply to relations based on breast-feeding.

17. A man committed adultery with a certain woman. Now it will not be permissible for her mother or her children to marry this man.

18. Due to the passions of youth, a woman touched a man with evil intentions. It will now not be permissible for her mother or her children to marry this man. Similarly, if a man touches a woman with evil intentions, her mother and her children will be *harâm* on him.

19. In the middle of the night, a man decided to awaken his wife. However, he mistakenly touched his daughter or his mother-in-law. Thinking them to be his wife, he touched them with the passions of youth. Now, this man will become *harâm* on his wife forever. There is **no way** in which she can become permissible for him. It will be necessary for him to divorce his wife.

20. If a boy touches his step-mother with an evil intention, she will become *harâm* on her husband. There is no way in which she can be *halâl* for him. If the step-mother touches her step-son with an evil intention, the same rule will apply.

21. A Muslim woman cannot marry a man who belongs to any other religion. She can only marry a Muslim man.

22. A woman's husband divorced her or he passed away. As long as she does not complete her *iddah*, she cannot marry anyone else.

23. Once a woman marries a man, she cannot marry another person unless and until she is divorced by this person and also completes her *iddah*.

24. If a woman is not married and she falls pregnant due to adultery, it will be permissible to marry her. However, it will not be permissible to have intercourse with her until she delivers the child. But if the woman marries the same person who had committed adultery with her, it will be permissible for the person to have intercourse with her.

25. If a person has four wives, he cannot marry a fifth woman. If he happens to divorce one of his four wives, another woman cannot marry him until the one who is divorced completes her *iddah*.

26. The marriage of a *Sunnî* girl with a *Shî'ah* man is not permissible according to the majority of the *'ulamâ*.

The Wali or Legal Guardian

The person who has the power or choice of getting a boy or girl married is called a *wali*.

1. The first *wali* of a boy or girl is their father. If the father is not present, the grand-father becomes their *wali*. If he is not present, then the great grand-father. If none of them are present, the blood-brother becomes their *wali*. If he is not present, then the step-brother, i.e. brothers from one father. Thereafter, the nephew, thereafter the nephew's son; and thereafter, the nephew's grand-son. If none of them

are present, the blood uncle becomes their *wali*. If he is not present, then the step-uncle, i.e. the step-brother of their father. Thereafter, the son of the blood uncle and thereafter his grand-son. Thereafter, the son of the step-uncle and thereafter his grand-son. If none of them are present, the father's uncle becomes their *wali*; and thereafter his children. If the father's uncle, his children and grand-children are not present; then the grand-father's uncle becomes their *wali*. Thereafter, his children, grand-children, and great grand-children.

If none of them are present, the mother will be their *wali*. Thereafter, the paternal grand-mother, then the maternal grand-mother and then the maternal grand-father. Thereafter, the blood-sister and then the step-sister, i.e. sisters from one father. Thereafter, the step-brother and then the step-sister who is from one mother. Thereafter, the paternal aunt, then the maternal uncle, and then the maternal aunt.

2. An immature person cannot become a *wali* of anyone. A *kâfir* cannot be a *wali* for any Muslim, nor can a lunatic be a *wali* for anyone.

3. A mature girl has the choice to marry or not to marry. She can marry whomsoever she wishes - no one can force her to marry a particular person. If she marries a person on her own, the *nikâh* will be valid irrespective of whether the *wali* is informed or not, and irrespective of whether the *wali* gives his consent or not. In all cases the *nikâh* will be valid. However, if she does not marry a person who is of the same social standing as her, and instead, marries a person who is of a lower standing than her family, and her *wali* is not happy about this marriage, then the *fatwâ* in this case is that the *nikâh* will not be valid.

If she marries a person who is in the same social standing as her, but the *mahr* that she receives is less then what is normally fixed in her paternal grandfather’s family, then although the *nikâh* will be valid, the *wali* will have the right to annul this marriage. The *mahr* that is normally fixed in her paternal grandfather’s family is known as *mahrul mithl*. The *wali* can go to a Muslim court and have such a marriage annulled. However, it should be borne in mind that this right of annulment is only possessed by all those *walis* whom we had mentioned **before** the mother. In other words, from the father onwards till the children of the grand-father's uncle.

4. A *wali* performed the *nikâh* of a mature girl without asking her or without seeking her consent. The validity of such a *nikâh* will be dependent on her permission and consent. If she grants her permission, the *nikâh* will be valid. If she does not grant her permission or is not happy, the *nikâh* will not be valid. The method of granting permission is mentioned in the next *mas'ala*.

5. The *wali* came and informed a young virgin girl that he intends performing her *nikâh* with a certain person, or that he has already performed her *nikâh* with a certain person. Upon hearing this, she remained silent, began smiling or began to cry. All these responses of her's will be considered to be a permission and a consent. Now, if the *wali* performs her *nikâh*, it will be valid. If he has already performed it, it will also be valid. It is not a prerequisite for her to give a verbal permission. Those who force a girl in giving a verbal permission are in error.

6. At the time of seeking her permission, the *wali* did not mention the name of her future husband, nor did she have any prior knowledge of him. In such a case, her silence will not be considered to be a form of consent, nor will it be considered to be a form of granting permission. It is necessary to mention the boy's name or some other form of identification whereby the girl can understand that the *wali* is referring to a particular person. Similarly, if the *wali* performed the *nikâh* without mentioning the amount of *mahr* to her and it was far less than the *mahrul mithl*, the *nikâh* will not be valid without her permission. He will have to seek her permission again.

7. The girl is not a virgin, and instead had married previously and this is her second marriage. When the *wali* asks her or seeks her permission for this second marriage, her mere silence will not be considered to be a form of granting permission. Instead, she will have to give a verbal reply. If she does not give a verbal reply and remains silent, and despite this the *wali* performs her *nikâh*, then her *nikâh* will be in abeyance. Later, if she gives a verbal permission, the *nikâh* will be valid. If not, it will not be valid.

8. Despite the father being present, the uncle, brother or any other *wali* sought the permission of a virgin girl. If she remains silent, it will not be considered to be a form of granting permission. Only when she gives a verbal permission will it be considered. However, if the father sent these persons to seek her permission, her silence will be considered to be a form of consent. In short, the *wali* who is given the first preference in the *Sharî‘ah* and who has the most right to seek permission from the girl - when he asks her or when someone who has been sent by him asks her, then only will her silence be considered to be a form of consent. If the grand-father had the right of asking her, and instead the brother asked her; or if the brother had the right of asking her and instead she was asked by her uncle, then in such a case her silence will not be considered to be a consent.

9. A *wali* performed the *nikâh* of a girl without asking her and without obtaining her consent. After the *nikâh*, the *wali* or his messenger came and informed the girl that her *nikâh* with a particular person has been performed. In such a case, if she remains silent, this will be a permission on her part and the *nikâh* will be valid. But if someone else comes and informs her, and this person is a pious,

reliable person, or two persons come and inform her, then by her remaining silent the *nikâh* will be valid. But if there is only one person who informs her and he is an unreliable person, then by her remaining silent the *nikâh* will not be valid. Instead, it will be held in abeyance. When she gives a verbal reply or any other form of granting permission is found, then only will the *nikâh* be valid.

10. Upon being informed of her *nikâh*, the girl did not give a verbal reply although it was necessary for her to give a verbal reply. However, when her husband approached her she did not refuse him from engaging in sexual intercourse with her. Even in this case, the *nikâh* will be valid.

11. The same rules apply to a mature boy, i.e. he cannot be forced into a marriage nor can the *wali* perform his *nikâh* without his permission. If his *nikâh* is performed without his permission, it's validity will be dependent on his permission. If he expresses his consent, his *nikâh* will be valid. If not, it will not be valid. However, it should be borne in mind that the boy's silence is not considered to be a form of granting permission. He will have to give a verbal reply.

12. If a boy or a girl are immature, they do not have their own choice. Their *nikâh* is not valid without a *wali*. If a boy (or girl) performs his *nikâh* on his own or someone else performs it, it will be dependent on the permission of the *wali*. If the *wali* grants permission, the *nikâh* will be valid. If not, it will not be valid. The *wali* has full rights over such a boy or girl. He can get them married to whoever he wishes and refuse whoever he wishes. Immature girls and immature boys cannot reject such a *nikâh* at that time. This is irrespective of whether the girl is a virgin or had been married previously and had also been sent to her (first) husband's home - the same rule will apply.

13. If the father or grand-father perform the *nikâh* of an immature girl or boy, they do not have the right to reject or repudiate this *nikâh* even after they become mature. This is irrespective of whether the marriage was executed with a person who is of the same social standing or with a person of a lower class, and irrespective of whether the *nikâh* was performed with *mahrul mithl* or whether it was far less than the *mahrul mithl*. In all cases the *nikâh* will be valid and they cannot reject or repudiate this *nikâh*.

14. If a *wali* **other than** the father or grand-father performed the *nikâh*, and it was performed with a boy of the same social standing and the *mahrul mithl* was also given, then in such a case the *nikâh* will be valid. However, after reaching the age of maturity, she has the right to endorse this *nikâh* or to go and complain to a Muslim judge and have this marriage annulled.

But if the *wali* performed her marriage with a person of a lower social standing or accepted a *mahr* which was far less than the *mahrul mithl*, the *nikâh* will not be valid from the very outset. Similarly, if the *wali* performed the *nikah* of a boy with a *mahr* which was far more than the *mahrul mithl* of the girl, the *nikâh* will not be valid from the very outset.

15. A *wali* other than the father or grand-father had performed the *nikâh* of an immature girl who also had knowledge of this *nikâh*. Thereafter, she became mature and until then her husband hadn't had any sexual intercourse with her. In such a case, the moment she becomes mature, she must mention her discontent with regard to marrying this person. She must clearly state that she is not happy. Alternatively, she could say that she does not wish to continue with this marriage. This could be said in the presence of others or in privacy where she is all alone. But she has to mention it verbally. However, by her merely saying this, the *nikâh* will not be annulled. She will have to go to a Muslim judge, he will *annul* the marriage, and only then will it be annulled.

Once she becomes mature and allows even a moment to pass in which she does not mention her discontent, she will not have the choice of having her *nikâh* annulled.

But if the girl did not have any knowledge of this *nikâh* and only learnt of it after becoming mature, then the moment she is informed, she will immediately have the right to reject the *nikâh*. If she remains silent for even a moment, she will forfeit this right to reject the *nikâh*.

16. If her husband engaged in sexual intercourse with her, and thereafter she becomes mature, it is not necessary for her to reject the *nikâh* immediately after becoming mature or after being informed. Instead, as long as she does not express her consent and happiness, she will have the choice of rejecting or accepting irrespective of how much time lapses. However, if she clearly states that she is happy about this marriage, or her consent is made apparent in some other way such as being in solitude with her husband like any other normal husband and wife, then she will have no choice and this *nikâh* will become entrenched.

17. The person who is most entitled of being the *wali* of an immature girl is gone to a foreign country. He is so far away that if the rest of the family had to await his arrival in order to consult him, the girl will lose this opportunity. Furthermore, the person who has come with the proposal is not prepared to wait for so long and it will be difficult for the girl to receive a similar proposal. In such a case, the person who is next in line to become her *wali* can also perform her *nikâh*. If he performs the *nikâh* without consulting the girl, it will

be valid. But if the first *wali* is not very far away, her *nikâh* should not be performed without consulting him. If it is performed, it will be dependent on his permission. Once he grants his permission, the *nikâh* will be valid.

18. Similarly, if the second *wali* performs the *nikâh* of an immature girl despite the most rightful *wali* being present, it will be dependent on his permission. For example, if the grand-father performs the *nikâh* without consulting the father despite the latter being present, it will be dependent on the father's permission. If the right belonged to the brother but the *nikâh* was performed by the uncle, it will be dependent on the brother's permission.

19. A woman became a lunatic and lost her sanity. She has a mature son and a father as well. If her *nikâh* has to be performed, her *wali* will be her son because the son is more entitled of being a *wali* than the father (father of the woman).

The Question of Compatibility or *Kufu'*

1. The *Sharî'ah* has taken great precautions in ensuring that *nikâh* with an incompatible person or a person of a lower social standing does not take place. In other words, do not perform the *nikâh* of a girl with a man who is not equal to her in status or who is of no match to her.

2. Compatibility or equality is considered in several factors: (1) lineage, (2) Islam, (3) piety, (4) wealth, (5) profession or occupation.

Equality in Lineage

1. Equality in lineage is that the *Shaykh, Sayyid, Anṣâri,* and *'Alawi* are all equal to each other. In other words, although the status of a *Sayyid* is more than the others, if the daughter of a *Sayyid* marries a *Shaykh* boy; it will not be said that she did not marry someone who is of her family relations. Instead, it will also be regarded as if she has married one of her relatives.

2. In matters of lineage, the lineage of the father is considered and not the mother. If the father is a *Sayyid*, the son is also a *Sayyid*; and if the father is a *Shaykh*, the son is also a *Shaykh* - irrespective of what the mother may be. If a *Sayyid* marries a woman who is not a *Sayyid*, their son will be regarded as a *Sayyid*. This son will be equal in status to all other *Sayyids*. Although the son whose father and mother are both from a noble family is respected more, according to the *Shariah* they will all be regarded as relatives or of the same social standing.

3. The *Moghuls* and *Pathans* are regarded as one nation and are not of the same class as that of the *Sayyids* and *Shaykhs*. If the daughter of a *Sayyid* or *Shaykh* gets married with one of them, it will be said that she married someone who is of a lower social standing than her.

Equality in being a Muslim

1. Equality in being a Muslim is only considered among the *Moghuls, Pathans,* and other non-Arab nations. There is no consideration of this among the *Shaykhs, Sayyids, 'Alawis,* and *Anṣâris*. A man who accepts Islam and his father was a *kâfir* cannot be on par or equal to a woman who is a Muslim and her father was also a Muslim. The man who is a Muslim, his father is also a Muslim, but his grandfather was a *kâfir*; cannot be equal to a woman whose grandfather was also a Muslim.

2. A man whose father and grandfather were Muslims, but his great grandfather was a *kâfir* will be regarded as equal to a woman whose several forefathers were Muslims. In short, this equality is only considered till the grandfather. Equality beyond the grandfather, such as the great grandfather and beyond him is not considered.

Equality in Piety

Equality in piety means that a man who does not follow the dictates of the *Sharî'ah* - who is a wicked person, a scoundrel, an alcoholic, a shameless person - will not be considered to be equal to a pious, chaste and religious woman.

Equality in Wealth

Equality in wealth means that a person who is an absolute pauper cannot be compatible to a rich woman. If the man is not an absolute pauper, but is capable of giving that amount of *mahr* that is normally given on the first night and is also capable of giving her maintenance, then he will be regarded to be equal to her in status even if he is unable to give the entire amount of *mahr*. It is not

necessary for the man to be in exactly the same financial position as that of the woman. Nor is it necessary for him to be close to that financial position.

Equality in Occupation

1. Equality in occupation is that, e.g. weavers are not regarded as equal to tailors and are accorded a status that is lower than that of tailors. Similarly, barbers, washermen, etc. are not regarded as being equal to tailors, but are regarded as being lower than tailors.

2. A mad, lunatic person cannot be equal to an intelligent, understanding woman.

Mahr - Dowry

1. Once a *nikâh* is performed, it will be valid irrespective of whether mention of any *mahr* was made or not. Despite it being valid, one will have to give the *mahr*. In fact, if a person makes the condition that he will not give any *mahr* and that he is marrying the woman without any *mahr*, he will still have to give the *mahr*.

2. The minimum *mahr* is 10 *dirhams* and there is no limit to the maximum amount of *mahr*. The woman can stipulate as much as she wishes. However, it is not good to stipulate a very high figure. If a person gives an amount less than 10 *dirhams* or its equivalent, he will have to give the balance as well because *mahr* cannot be an amount less than the minimum. If the husband divorces his wife (in this case) even before she can come and live with him, he will have to give half of the minimum.

3. A person stipulated R20, R100, R1000, or any other amount according to his financial position. The woman thereafter came and lived with him. He also had sexual intercourse with this wife of his. Alternately, he did not have intercourse with her, but he and his wife were able to meet in privacy where no one or nothing stopped them or prevented them from engaging in sexual intercourse. In both these cases, it will be *wajib* on the person to fulfil the full amount of the stipulated *mahr*. If none of the above transpired between them, and one of them passed away, it will still be *wâjib* to fulfil the entire *mahr*. Furthermore, if none of the above transpired between them, and the man divorced her, it will be *wâjib* on him to fulfil half the stipulated *mahr*.

In short, if the husband and wife meet in privacy, as mentioned above or one of them passes away, the entire *mahr* becomes *wâjib*. And if the husband divorces her prior to them being in privacy and seclusion, it will be *wâjib* to fulfil half the stipulated *mahr*.

4. If one of them was ill, keeping a fast of *Ramadân*, in the *ihrâm* of *hajj*, the woman was in her *hayd* or there was someone who was peeping at them or intruding on their privacy, and they met in private or seclusion in any of the above situations, then this privacy or seclusion of their's is not considered. If they meet each other in any of the above situations or circumstances, the total amount of *mahr* will **not** become *wâjib*. If the husband divorces her, it will be her right to receive half the total *mahr*. However, if the fast was not a fast of *Ramadân*, instead it was a *qadâ, nadhr*, or *nafl* fast, and this was being kept by one of them, then in such a case if they happened to meet in privacy and seclusion, the wife will have the right of receiving the full amount of the *mahr*. It will be *wâjib* on the husband to fulfil the full amount.

5. The husband is impotent, however, both of them met in privacy and seclusion. The wife will still receive the full *mahr*. Similarly, if the husband is a hermaphrodite and they meet in privacy and seclusion and thereafter he divorces her, she will receive the full *mahr*.

6. The husband and wife met in privacy and seclusion but the wife is so young that she is incapable of sexual intercourse. Alternately, the husband is so young that he is incapable of sexual intercourse. If they meet in privacy and seclusion in such a case, the full *mahr* will **not** be *wâjib*.

7. If no mention whatsoever of the *mahr* was made at the time of the *nikâh*, or the *nikâh* was performed on the condition that the woman will not receive any *mahr*, and thereafter one of them passed away or they met in privacy - that is regarded as a valid privacy in the *Sharî'ah* - even then the *mahr* will have to be fulfilled. However, in such a case, the *mahrul mithl* will have to be paid.

In the above case, if the husband divorced his wife prior to being in seclusion with her, she will have no right to receive any *mahr*. Instead, she will only receive a set of clothing. It is *wâjib* on the man to give this to the woman. He will be sinning if he does not do so.

8. When giving this set of clothing, only four items are *wâjib* on the man: a dress, a scarf, a pants, and a sheet which can cover her body from head to toe. Apart from these items it is not *wâjib* to give any other clothing.

9. The clothing that the man gives should be according to his financial position. If the man is poor, he should give cotton clothing. If he is of a middle class, he should give silk that is of an inferior quality. If he is very rich, he should give silk clothing that is of a very high quality. However, it should be borne in mind that in all these circumstances the clothing that is given should not be more than half the *mahrul mithl* in value. At the same time, it should not be less than 5 *dirhams* in value.

In other words, it is not *wâjib* on the man to give clothing which is very expensive and which exceeds half the *mahrul mithl* in value. However, it is permissible for him to give clothing that is more than the stipulated amount provided that he gives it happily and out of his own will.

10. At the time of the *nikâh* no *mahr* was stipulated. However, after the *nikâh*, the husband and wife agreed upon a specific amount as *mahr*. In such a case, *mahrul mithl* will not have to be given. Instead, the amount that they had agreed upon will have to be given. But if the husband divorced his wife prior to their meeting in privacy and seclusion, she will not have any right of receiving any *mahr*. Instead, she will only receive the clothing that had been mentioned previously.

11. A person stipulated R100, R1000 or any other amount according to his financial position. Thereafter the husband decided to give more than the original amount that was stipulated. This he did voluntarily and out of his own good will. For example, the stipulated *mahr* was R100, but he decided to give R150. Whatever additional amount he decides to give will now become *wâjib* upon him. If he does not give it, he will be sinning. But if he divorces her prior to meeting in privacy and seclusion, he will have to give half of the original amount that was stipulated. The additional amount that he had decided to give will not be calculated.

Similarly, if the wife happily and willingly reduces the amount of *mahr*, it will be considered to be reduced. If she absolves him from paying the entire amount, it will be absolved. Now she has no right to claim it.

12. If the husband pressurized her into reducing the *mahr* or instilled some fear into her so that she reduces the *mahr*, then by her reducing or forgiving her husband, it will not be considered to be forgiven. It will still be *wâjib* upon him to fulfil the *mahr*.

13. No cash, gold or silver was stipulated for the *mahr*. Instead, a small village, a farm or some land was stipulated. This is permissible. The farm, land, etc. that was stipulated will have to be given.

14. A horse, elephant or any other animal was stipulated as *mahr*. However, a specific horse or a specific elephant was not stipulated. This is also permissible. In such a case an average horse which is not too cheap nor too expensive will have to be given. Alternatively, it's value in cash could be given. However, if an animal was stipulated without specifying the type of animal, this will not be valid. *Mahrul mithl* will have to be given.

15. A couple got married in an unlawful way and the husband and wife were therefore made to separate. For example, they got married in secret without the presence of two witnesses. Alternately, two witnesses were present but they were deaf and were therefore unable to hear the words that make a *nikâh* valid. Alternatively, a man had divorced his wife or he had passed away. Prior to completing her *iddah*, the woman married another man. Or some other form of unlawful marriage had taken place and the husband and wife were therefore made to separate. However, in all these cases, the man did not have any sexual intercourse with this woman. In such a case, she will not receive any *mahr*. In fact, even if they met in privacy and seclusion, she will still not be eligible to receive any *mahr*. But if sexual intercourse had taken place, she will receive *mahrul mithl*. However, if at the time of *nikâh* some *mahr* had been stipulated and this *mahr* is less than the *mahrul mithl*, then she will receive the *mahr* that had been stipulated at the time of the *nikâh* and not the *mahrul mithl*.

16. A person had sexual intercourse with a woman after mistaking her for his wife. He will have to give her *mahrul mithl* as well, and this intercourse with her will not be regarded as adultery *(zinâ)* nor will there be any sin. In fact, if the woman falls pregnant, the lineage of the child will be in order. It will not be tainted and it is not permissible to label the child as being illegitimate. The moment the man realizes that this is not his wife, he should immediately separate himself from her and it will not be permissible for him to continue with the intercourse. It is also *wâjib* on this woman to observe the *iddah*. It is not permissible for her to stay with her husband or to engage in sexual intercourse with him. The rules related to *iddah* will be mentioned in a later chapter - *Inshâ' Allah*.

17. If in a certain place or country, the norm is that the entire *mahr* must be given on the first night, then the woman has the right to demand the *mahr* on the first night. If she does not ask for it on the first night, she can ask for it whenever she wishes and it will be *wâjib* on the husband to give it to her. He cannot delay in fulfilling the *mahr*.

18. The practice in India is that the paying and receiving of *mahr* is undertaken after divorce or after death. When the woman is divorced, it is only then that she claims her *mahr*. Alternatively, when the husband dies and leaves behind some wealth, she takes her

mahr from this left over wealth of his. If the woman dies, her inheritors claim the *mahr*. As long as the husband and wife are living together, no one pays the *mahr* nor does she ask for it. In such a situation, the woman cannot demand the *mahr* before divorce. However, it is *wâjib* on the man to give an amount that is normally given in that place on the first night. But if all these practices are not found in any place, these rules will not apply.

19. If the husband does not give the amount of *mahr* that is normally given beforehand, the wife has the right to refuse him to engage in sexual intercourse with her until he pays that amount. If they engaged in intercourse once, she still has the right of refusing him the next time or the following time if he does not pay the *mahr*. If he wishes to take her to another city or country, she has the right of not going unless her *mahr* is paid. Similarly, if the *mahr* is not paid and the woman wishes to travel to another city or country, or wishes to go to her parents home, and there is a *mahram* who can take her, then the husband does not have the right to stop her. But once he pays the *mahr*, she does not have the right to do any of these things without her husband's permission. It is not permissible for her to go anywhere without his consent. As for the husband, he can take her wherever he wishes. It is not permissible for her to refuse him.

20. The husband gave some item (or cash, gold, silver, etc.) to his wife with the intention that it is *mahr*. Whatever he gives will be regarded as part of the *mahr*. It is not necessary for him to inform his wife at the time of giving it to her that he is giving her *mahr*.

21. The man gave an item to his wife. She claims that the item was given as a gift and not as *mahr* while the man claims that he gave it as *mahr*. In this case, the husband's claim will be considered. However, if the item was such that it is consumed as food or drink, it will not be considered to be *mahr* and the husband's claim will not be considered.

Mahrul Mithl

1. Family *mahr* or *mahrul mithl* is determined in the following way: look at any woman in the girl's father's family who is similar or equal to this girl. That is, if the girl is young, the woman must also be young at the time of marriage. If the woman is beautiful, this girl must also be beautiful. If the woman's marriage had taken place when she was a virgin, this girl's marriage must also take place while she is a virgin. The wealth that this girl possesses at the time of her *nikâh*, that woman also had possessed the same at the time of her *nikâh*. The place or locality from which this girl is, that woman must also be from the same place. If this girl is religious-minded, intelligent, well-mannered and educated, that woman must also be the same. In short, this girl whose *nikâh* is being performed now, must also possess the qualities that that woman possessed at the time of her *nikâh*,. If they share the same qualities, then the *mahr* that was stipulated for that woman will be the *mahrul mithl* for this girl.

2. Women of the girl's father's family refer to the girl's sisters, paternal aunts, cousins (children of paternal uncles), etc. In other words, girls or women who are connected to her paternal grandmother. When determining the *mahrul mithl*, the *mahr* of the mother is not considered. However, if her mother is also of the same family as that of her father's, e.g. if her father marries his cousin (paternal uncle's daughter), then the mother's *mahr* will also be regarded as *mahrul mithl*.

The Marriages of the Kuffâr

1. The different forms of marriage in the different religions are recognized in the *Sharî'ah*. If both, husband and wife, accept Islam, there is no need to repeat their *nikâh*. The *nikâh* that they had performed as *kuffâr* will still be valid.

2. If the husband or the wife accepts Islam and the other partner does not accept, their *nikâh* will be annulled. It will not be permissible for them to live as husband and wife.

3. If the wife accepts Islam and not the husband, then as long as the wife does not complete three *hayd* periods, it will not be permissible for her to marry another person.

Equality among Wives

1. If a person has more than one wife it is *wâjib* upon him to treat each one equally. Whatever he gives to one wife, the other wife also has the right to claim something equal to that in value. This rule of equality applies to all types of wives, i.e. whether both were virgins at the time of marriage, both were previously married or one was a virgin at the time of marriage while the other had been previously married. If he spends one night with one wife, he will have to spend one night with the other wife as well. If he spends two or three nights with one wife, he will have to do the same with the other wife as well. Whatever wealth, jewellery, clothes, etc. he gives to one wife, the other wife also has the right to claim something equal to that in value.

2. If a person marries a second woman, the rights of this new wife and the rights of the old wife are the same. There is no difference in rights between the two.

3. Equality is based on spending the night and it is not necessary to spend an equal time with them during the day. If a person spends more time with one wife during the day and less time with the other, there is no harm in this. However, it is *wâjib* to spend an equal time with them at night. If a person goes to one wife immediately after *maghrib*, and the following day he goes to the other wife after *'ishâ*, he will be sinning. However, if a person's occupation is such that he works at night and remains at home during the day; for him, the basis of equality will be the day. For example, a night watchman or guard will have to base his equality with his wives according to the day and not the night.

4. There is no equality in engaging in sexual intercourse in the sense that if a person engages in sexual intercourse with one wife, it is not necessary for him to engage in sexual intercourse with the other wife as well.

5. The man has to maintain equality in allocating nights to his wives irrespective of whether he is ill or not.

6. There is no sin in loving one wife more than the other because these matters are connected to the heart and one does not have any control over one's heart.

7. Equality is not *wâjib* when embarking on a journey. The husband can take whichever wife he wishes. However, it is preferable to cast a lot and to take the wife in whose favour the lot was drawn. In this way there will be no unhappiness or disgruntlement.

The Virtues and Rights of Marriage

1. It is mentioned in a Hadîth that this world has been created to be utilised and that of all the things that are utilised in this world, there is nothing better than a pious woman. In other words, if a person is fortunate enough to get a pious wife, it will be a great blessing. It is also a mercy from Allah Ta'âlâ that she is actually a comfort for the husband and a means for his success in this world and in the hereafter. A person enjoys comfort from such a woman for his worldly needs and she also assists him in fulfilling his religious duties.

2. It is mentioned in a Hadîth that Rasûlullâh *sallallâhu 'alayhi wa sallam* said: "Marriage is **my** way and **my** *sunnah*." "The one who does not act upon my *sunnah* is not of me." That is, there is no relationship between him and me. This is actually a warning and a threat to the one who does not practice on the *sunnah* and a mention of Rasûlullâh's *sallallâhu 'alayhi wa sallam* anger on such a person. It is therefore necessary to be extremely cautious in this regard. Furthermore, how can a Muslim bear to have Rasûlullâh *sallallâhu 'alayhi wa sallam* displeased with him for even a moment. May Allah Ta'âlâ grant us death **before** that day comes when a Muslim is able to bear the displeasure of Allah and His Rasûl *sallallâhu 'alayhi wa sallam*.

It is mentioned in a Hadîth that Rasûlullâh *sallallâhu 'alayhi wa sallam* said: "Marry so that I can be proud (of your numbers) on the day of judgement over the other nations." In other words, Rasûlullâh *sallallâhu 'alayhi wa sallam* likes his *'ummah* to be in large numbers and more than the other nations. If this happens, his *'ummah* will be carrying out more good deeds, and in so doing he will receive more rewards and gain closer proximity to Allah Ta'âlâ. This is because whoever from his *'ummah* does good deeds, does so through his teachings. Therefore, the more people who act on his teachings, the more reward he will receive for conveying those teachings. We also learn from this that whenever and however possible, we should undertake to carry out those tasks and actions that will take us closer to Allah Ta'âlâ, and that we should not display any laziness in this regard.

It is mentioned in a Hadîth that on the day of judgement the people will be standing in 120 lines. Out of these, 40 lines of people will be from the other nations while 80 lines of people will be from the *'ummah* of Rasûlullâh *sallallâhu 'alayhi wa sallam*. Glory be to Allah! How beloved Rasûlullâh *sallallâhu 'alayhi wa sallam* is to Him.

The one who is able to (fulfil the rights of a wife) should marry. As for the one who does not have sufficient wealth (to fulfil the rights of a wife), he should fast. That is, he should fast so that there will be a decrease in his desires. Fasting is actually a means of curbing his desires. If a person does not have a very dire need for women, and instead has an average need, and he is able to pay for her basic necessities, then *nikâh* is *sunnat-e-mu'akkadah* for such a person. As for the person who has a very urgent need, *nikâh* will be *fard* upon him. This is because there is a fear that he will commit adultery and thereby get the sin of committing a *harâm* act. If a person has a very urgent need but is financially incapable of maintaining a wife, then such a person must fast abundantly. Later, when he has sufficient funds to maintain a wife, he must get married.

3. It is mentioned in a Hadith that children are the flowers of *jannah*. This means that the amount of joy and happiness one will experience on seeing the flowers of paradise, that same amount of joy and happiness is experienced when he looks at his children. And we know fully well that children can only be obtained through marriage.

4. It is mentioned in a Hadîth that when the status of a person is increased in *jannah*, he asks out of wonder: "How did I receive all this?" (That is, "How did I receive such a high status when I hadn't carried out so many good deeds to deserve such a status?") It will be said to this person that this high status is on account of your children asking for forgiveness on your behalf. In other words, your children had asked for forgiveness on your behalf. In return for that, you have been accorded this status.

5. It is mentioned that the child who is born out of a miscarriage (i.e. it is born before the due date) will "fight"(wrangle) with its Creator when its parents are entered into *jahannam*. In other words, this child will go to extremes in interceding on behalf of its parents and will ask Allah Ta'âlâ to remove its parents from *jahannam*. Through His bounty, Allah Ta'ala will accept the intercession of this child and He will be soft and lenient towards it. It will be said to this child: "O *siqt* (which means, miscarried foetus) who is quarrelling with its Lord! Enter your parents into *jannah*." So this child will draw its parents out of *jahannam* with its navel cord and enter both of them into *jannah*. We learn from this, that children of this sort, who are actually a by-product of marriage, will also be of help in the hereafter.

6. It is mentioned in a Hadith that when the husband and wife look at each other (with love), Allah Ta'âlâ looks at both of them with mercy.

7. It is mentioned in a Hadith that Allah Ta'âlâ has taken it upon Himself (i.e. out of His mercy, He as taken the responsibility) of helping the person who gets married in order to attain purity from that which Allah has made *harâm*. In other words, the person who marries in order to save himself from adultery with the intention of obeying Allah Ta'âlâ, Allah will help and assist him in his expenses and other affairs.

8. It is mentioned in a Hadîth that two rak‘ats of salât performed by a married person is better than 82 rak‘ats performed by an unmarried person. In another Hadith, 70 rak‘ats have been mentioned instead of 82 rak‘ats. It is possible that this means that 70 rak‘ats are written in favour of the person who fulfils the necessary rights of his wife and family, and that 82 rak‘ats are in favour of the person who apart from fulfilling their necessary rights, serves them more with his life, wealth and good habits.

9. It is mentioned in a Hadîth that it is a major sin for a person to be neglectful with regard to those whom he is responsible for (and to have shortcomings in fulfilling their needs).

10. It is mentioned in a Hadîth that Rasûlullâh *sallallâhu ‘alayhi wa sallam* said: "I have not left behind any test and tribulation on men more harmful than women." In other words, of all the things that are harmful for men, women are the most harmful. This is because, out of his love for a woman, a man loses all his senses, so much so that he does not even take the commands and orders of Allah Ta'âlâ into consideration. Therefore, a person must not fall in love with a woman in such a way that he has to act contrary to the *Sharî‘ah*. For example, her demands for her food and clothing are more than what the husband can afford. In such circumstances, never accept any bribes in order to supplement your present income. Instead, give her from the *halâl* earnings which Allah Ta'âlâ has blessed you with. You should continue teaching your womenfolk and inculcate respect and good manners in them. Do not allow them to become impudent and disrespectful. The intellect of women is deficient, it is therefore incumbent to take special measures in reforming them.

11. It is mentioned in a Hadîth that you should not propose to a girl when your fellow Muslim brother has already proposed to her until he gets married or gives up this proposal. In other words, when a person has sent a proposal to a particular family and there is a likelihood of their replying in the affirmative, another person should not send a proposal to that same family. However, if they reject this first person, or he himself changes his mind, or they are not too happy with him and are still hesitant in giving a reply, it will be permissible for another person to send a proposal for the same girl.

The same rule applies to the transactions of buying and selling. That is, if a person is busy buying or selling something, then as long as they do not separate or abandon the transaction, another person should not enter into their transaction and should not offer a price above or below that which has been already offered when there is an indication that they are about to come to an agreement. Understand this well, and know that a *kâfir* is also included in this rule.

12. It is mentioned in a Hadith that a woman is either married because of her *Dîn*, her wealth or her beauty. Choose the one with *Dîn*, may your hands become dusty. In other words, a man may prefer a woman who is religiously inclined. While another may prefer one who is wealthy. While yet another may prefer one who is beautiful. However, Rasûlullâh *sallallâhu ‘alayhi wa sallam* says that one should choose a religiously inclined woman and that it is preferable to marry such a woman. However, if the circumstances are such

that a woman is very pious but at the same time she is so ugly that one's nature does not find her acceptable and there is a fear that if he marries such a woman there will be no mutual understanding between them, and that he will be neglectful in fulfilling her rights, then in such a case he should not marry such a woman. "May your hands become dusty" is an Arabic mode of expression which is used on different occasions. In this context, it is meant to create a yearning and a desire for a pious woman.

13. It is mentioned in a Hadîth that the best wife is one whose *mahr* is very simple. That is, it is very easy for the man to fulfil her *mahr*. These days, there is the habit of specifying a very high *mahr*. People should abstain from this.

14. It is mentioned in a Hadîth that you should look for a good place for your sperms because a woman gives birth to children that resemble her brothers and sisters. In other words, marry a woman who comes from a pious and noble family because the children generally resemble the maternal relations. Although the father also has some influence over the child's resemblance, we learn from this Hadîth that the mother's influence is greater. If the wife is from a disreputable and irreligious family, the children who will be born will be similar to that family. But if this is not so, then the children who will be born will be pious and religious.

15. It is mentioned in a Hadîth that the greatest right that a woman has to fulfil is to her husband, and that the greatest right that he has to fulfil is to his mother. In other words, after the rights of Allah and His Rasûl *sallallâhu ‘alayhi wa sallam* the woman has a very great right to fulfil to her husband, so much so that the husband's rights supersede the rights of her parents. As for the man, after the rights of Allah and His Rasûl *sallallâhu ‘alayhi wa sallam*, the greatest right that he has to fulfil is to his mother. We learn from this that the right of the mother supersedes that of the father.

16. It is mentioned in a Hadîth that if anyone of you wishes to engage in sexual intercourse with his wife, he should recite the following *du‘â*:

بِسْمِ اللهِ ، اَللّٰهُمَّ جَنِّبْنَا الشَّيْطَانَ وَجَنِّبِ الشَّيْطَانَ مَا رَزَقْتَنَا.

Bismillâhi allâhumma jannibnash-shaytana wa jannibi

In the name of Allah. O Allah, protect us both from (he mischief of Satan and keep Satan away from the children You grant us.(Bukhari)

The virtue of this *du‘â* is that if a child is conceived through this intercourse, *shaytân* will not be able to harm this child in any way.

17. There is a lengthy Hadîth in which Rasûlullâh *sallallâhu ‘alayhi wa sallam* addressed ‘Abdur Rahmân bin ‘Auf *radiyallâhu ‘anhu* asking him to have a *walîmah* even if it is with one sheep. In other words, even if you possess very little, you should spend. It is preferable to have the *walîmah* after engaging in sexual intercourse with one's bride. However, many *‘ulamâ* have permitted it immediately after the *nikâh* as well. It is *mustahab* to have a *walîmah*.

TALÂQ - DIVORCE

1. If a husband who is mature, not a lunatic nor a mad person divorces his wife, the divorce will come into effect. As for the husband who is not mature, who is not in his senses, or is mad, by his divorcing his wife, the divorce will not come into effect.

2. A sleeping person uttered the following words: "You are divorced" or he said: "I divorce my wife." On uttering these words, divorce does not come into effect.

3. A person compelled another person to divorce his wife. He beat him and threatened him that if he does not divorce his wife, he will kill him. Because of this compulsion, the person divorced his wife. Even then divorce will take place.

4. A person was under the influence of alcohol or any other intoxicant and divorced his wife. When he came to his senses, he regretted this action of his. Even then divorce will take place. Similarly, *talâq* given in anger also causes divorce to take place.

5. Apart from the husband, no one has the right to divorce a woman. However, if the husband orders someone to divorce his (the husband's) wife, this person can divorce her.

Divorcing a Person

1. Only the man has the right to divorce. Once the man divorces his wife, the divorce comes into effect. The woman has no choice in this irrespective of whether she accepts the divorce or not. In all cases, the divorce comes into effect. The wife cannot divorce her husband.

2. The man has the right of issuing three *talâqs* only, and not more. If he issues four or five *talâqs* even then only three will be considered.

3. Once the man utters: "I divorce my wife", and utters these words in such a tone that he himself can hear these words, divorce comes into effect. This is irrespective of whether he uttered them in private or in public, and whether his wife heard him uttering these words or not. In all cases, divorce takes place.

4. Divorce is of three types:

The First Type: Is that the *nikâh* is completely annulled and it is not permissible to live with the man without renewing the *nikâh*. If the woman wishes to stay with this man again, and the man also agrees to keep her, they will have to have their *nikâh* performed again. Such a *talâq* is known as *talâqul bâ'in*.

The Second Type: Is that if the husband and wife wish to remarry, then after completing the *'iddah* for the first divorce, she will have to marry another person. When he divorces her, she will have to complete the *'iddah* for this second divorce. Only then will it be permissible for her to remarry her first husband. Such a *talâq* is known as *talâqul mughallazah*.

The Third Type: Is that the *nikâh* has not broken as yet. If the husband divorces his wife by uttering the words of divorce one or two times and thereafter regrets his action, it will not be necessary to renew this *nikâh*. He can live with this wife without performing another *nikâh* and it will be permissible for them to live as a normal couple. However, if the man divorced her and maintained this divorce of his, i.e. he did not regret his action nor did he decide to continue living with his wife, then the moment the *'iddah* of *talâq* expires, the *nikâh* will break and the woman will be separated from her husband. As long as the *'iddah* does not expire, the man has the choice of either keeping his wife or not keeping her. Such a *talâq* is known as *talâqur raj'î*. It should be borne in mind that if the husband issues three *talâqs*, he will not have the choice of keeping his wife.

5. There are two ways in pronouncing or issuing the *talâq*.

The First Way: Is that the husband clearly utters: "I divorce you" or "I divorce my wife." In other words, he issues the divorce in such clear words that there is no possibility of taking any other meaning from these words. Such a divorce is known as *talâq-e-sarîh*.

The Second Way: Is that the husband does not utter the words of divorce clearly. Instead, he speaks in very vague terms from which divorce could be deduced and from which some other meaning could also be taken, e.g. the person says: "I have distanced you from me." From this, it could be deduced that he said: "I divorce you" or "I have not divorced you, but I will not keep you with me. Remain with your parents. I will not even bother about you."

Alternatively, he could have said: "I will have no contact with you." "I have no need for you." "You have been separated from me." "I have separated you from me." "I have separated you from my house, go away." "Get out." "Go far from here." "Go away to your parents." "Go away to your house." "I will not accommodate you any longer."

Uttering any of the above words or other words similar to these, in which there is the possibility of several meanings is known as *talâq-e-kinâyah*.

6. If the divorce is issued in clear terms, divorce will take place the moment the words are uttered. This is irrespective of whether one had the intention of divorcing his wife or not, or whether he issued the divorce jokingly. When a divorce is issued in clear terms, the third type of divorce will take place. That is, the husband has the choice of keeping or divorcing his wife until just before the expiry of her *'iddah*. By uttering the divorce once, only one divorce will come into effect - not two nor three. However, if he utters the divorce three times, or says: "I give you three *talâqs*", three *talâqs* will take place.

7. A person issued one divorce. As long as the wife is in her *'iddah*, he has the right to issue her a second or a third divorce. If he issues a second or third divorce, it will be valid and come into effect.

8. A person says: "I will divorce you." Divorce will not take place. Similarly, if he says: "If you carry out a particular action, I will divorce you." Divorce will not take place irrespective of whether she carries out the action or not. However, if the person says: "If you carry out a particular action, you are divorced", then once she carries out the action, divorce will take place.

9. A person uttered the divorce and at the same time said: *"'Inshâ' Allah"*. Divorce will not take place. Similarly, if he says: "If Allah wills, I divorce you" divorce will not take place. However, if the person uttered the divorce, waited for a while and thereafter said *"'Inshâ' Allah"*; divorce takes place.

10. A person called his wife and addressed her as a "divorcee". Divorce will take place even if he says this jokingly.

11. A person says: "When you go to Lucknow (or any other place which he mentions), you are divorced." As long as she does not go to Lucknow, divorce will not take place. Once she goes there, divorce will take place.

12. The person did not clearly state the words of divorce. Instead, he issued the divorce in vague words and terms. If at the time of uttering these words, he had the intention of issuing divorce, divorce will take place. In such a case, the first type of divorce will take place, i.e. *talâqul bâ'in*. Now it will not be permissible for him to keep his wife without renewing the *nikâh*. If the person did not utter these words with the intention of *talâq* and instead had some other meaning in mind, *talâq* will not take place. However, if it is learnt through some evidence or indication that he had in fact intended divorcing her and that he is lying, then in such a case the woman should not live with him and she should regard it as if she has been divorced. For example, the wife comes angrily to her husband and says: "I cannot live with you any more. Divorce me!" And the husband replies: "Okay, I leave you." In such a case, the woman must consider this to be a divorce.

13. A person says: "I divorce you, I divorce you, I divorce you." Three divorces will take place. Alternatively, he divorces her three times, but in very vague terms. Even then, three divorces will take place. However, if the person had only intended one divorce but had uttered it three times in order to emphasize his point, only one divorce will take place. However, the woman does not know his intention. She should therefore regard it as three divorces.

Divorce prior to the bride's departure from her parent's home

Before the bride could even go to her husband's home, he divorced her. Alternatively, she went to her husband's home but they did not meet in privacy or seclusion which could be considered to be valid in the *Sharî'ah*. This privacy or seclusion was explained in the chapter on *mahr*. Before they could meet in privacy and seclusion, the husband divorced her. In such circumstances, *talâqul bâ'in* will take place irrespective of whether the divorce was uttered in clear words or in vague terms. When such a woman is divorced, *talâqul bâ'in* will take place and she does not have to complete any *'iddah*. Immediately after being divorced, she can marry another person. Furthermore, after issuing one divorce to such a woman, the man does not have the right or choice of giving a second or third divorce. If he does so, it will not apply. However, if in the first time, he says: "I give you two divorces, or, three divorces", two or three divorces will take place. If he says: "I divorce you, divorce you, divorce you", even then one divorce will take place with regard to such a woman.

Divorce after the bride's departure from her parent's home

After the bride's departure from her parents' home, the bride and bridegroom met in privacy and also engaged in sexual intercourse. Thereafter, if the husband issues one or two divorces in clear terms, *talâqur raj'î* will take place. If he utters the divorce in vague terms, *talâqul bâ'in* will take place. In *talâqur raj'î* he will have the choice of going back to his wife, while in *talâqul bâ'in* he will not have the choice. However, if he did not issue three divorces, they can re-marry within her *'iddah* (if both of them wish to remarry) and after the expiry of the *'iddah* as well. But if she wishes to marry **another** person, she can do so only **after** the expiry of her *'iddah*. But it should be borne in mind that the *'iddah* is necessary in all forms of divorce. As long as the *'iddah* has not expired, a second or third divorce can also be issued.

The bride and bride groom met in privacy and there was nothing to stop them from engaging in sexual intercourse (i.e. nothing from the *Sharî'ah* point of view, or from a physical aspect). Despite this, they did not engage in sexual intercourse. In such a case, if the husband divorces his wife, *talâqul bâ'in* will take place irrespective of whether the divorce is uttered in clear terms or in vague terms. The *'iddah* will also be *wâjib* on the woman, he will not have the right of taking her back, and she cannot marry another person without completing her *'iddah*. However, she can marry the husband who divorced her within the *'iddah* or even after the expiry of the *'iddah*. The only condition is that three divorces must not be issued.

Issuing Three Talâqs

1. If a man issues three divorces to his wife, she becomes completely *harâm* for him. Even if they renew their *nikâh*, it will be *harâm* for this woman to live with him. This *nikâh* will not be valid irrespective of whether the three divorces were issued in clear terms or in vague terms. If a woman who has been issued three divorces wishes to live with her first husband and wishes to remarry him, there is only **one** way in doing this. That is, she will have to marry another person, engage in sexual intercourse with him, and when he dies or divorces her, she must complete her *'iddah*. Upon completing her *'iddah*, she can remarry her first husband. Without marrying a second person, she **cannot** remarry her first husband. If she marries a second person, but he passed away before he could engage in sexual intercourse with her or divorced her before engaging in sexual intercourse with her, then this will not be considered. She can **only** marry her first husband when her second husband has intercourse with her. Without this intercourse, she cannot remarry her first husband. Understand this well.

2. There are different ways in issuing three divorces. One is that the person issues them at one time, e.g. he says: "I give you three divorces" or "I divorce you, I divorce you, I divorce you." The second way of issuing three divorces is to issue them over a period of time, e.g. he issues one today, another one tomorrow, and the third one the day after tomorrow. Alternatively, he issues one divorce this month, another the following month, and a third divorce in the following month. However, all these are issued within her *'iddah*. The same rule will apply to all the different forms of issuing the *talâq*. The right or choice to keep one's wife only remains when a person issues one or two divorces in clear terms and not three. Once he issues three, he has no choice or right to keep his wife.

3. A person issued a *talâqur raj'î* to his wife. Thereafter he decided to keep his wife. After a few years he became angry over some matter and therefore issued another *talâqur raj'î* (in which he has the right of keeping his wife). When his anger subsided, he decided to keep his wife and did not let her go. These divorces that he issued will be counted as two divorces. If, at some time or the other, he issues one more divorce, it will total three divorces. Once this occurs, the rules that have been mentioned in *mas'ala* number one will apply over here as well. That is, she cannot remarry this husband of hers unless she marries another person first.

Similarly, if a person issues a *talâqul bâ'in* (in which he does not have the right to keep his wife), the marriage will be annulled. Thereafter, he regretted his action and both of them decided to remarry. After some time, he became angry with her again and issued a *talâqul bâ'in*. After his anger subsided, he remarried her. He thus issued two divorces. If he issues one more divorce, the rule mentioned in *mas'ala* number one will apply. That is, he cannot remarry her unless she marries another person first.

4. If the woman marries another person on the condition that he would divorce her after engaging in sexual intercourse with her, this person is not bound to fulfil this condition. He can divorce her if he wishes or keep her if he wishes. Furthermore, he can divorce her whenever he wishes - he is not bound by any time limit. It should be borne in mind that it is a major sin and *harâm* to marry on such a condition or promise. One is cursed by Allah Ta'âlâ. However, despite this, the *nikâh* will be valid. If such a *nikâh* takes place, the second husband has intercourse with her, and thereafter passes away or divorces her, it will be permissible for her to remarry her first husband.

Conditional Divorce

1. Prior to marrying a woman, a person said: "If I marry you, you are divorced." If the person happens to marry this woman, one *talâqul bâ'in* will take place the moment the *nikâh* is performed. Now, he cannot keep her without remarrying her. If he said: "If I marry you, you are divorced two times", two *talâqul bâ'in* will take place. If he issued three divorces, three will take place and it will be *talâqul mughallazah*.

2. A person made the condition of divorce prior to marriage. The moment the *nikâh* was performed, divorce took place. He then remarried the same woman. By remarrying her, another divorce will not take place. However, if the person made the condition in the following way: "Each time that I marry you, you are divorced", then each time that he marries her, divorce will take place. Now, there is **no way** in which he can keep this woman. Even if she marries another person, separates from him, and thereafter remarries the first person, divorce will still take place.

3. A person says: "Whichever woman I marry, she is divorced." Based on this, whichever woman he marries, divorce will take place. However, once divorce takes place between him and a woman and he decides to re-marry her, divorce will not take place this second time.

4. A person addressed a woman whom he had not married as yet saying: "If you carry out a certain action, you are divorced." Such a condition is not considered. If he marries her and she carries out that action, divorce will not take place. This is because there is no way a person can divorce a woman who he has not even married except by saying: "If I marry you, you are divorced." Divorce cannot take place in any other way if the woman is not married to him as yet.

5. If a person addresses his wife saying: "If you carry out a certain action, you are divorced." "If you come near me, you are divorced." "If you enter this house you are divorced." Alternately, he threatened to divorce her on some other condition. In all these cases, if she carries out that action, divorce will take place. As long as she does not carry out that action, divorce will not take place. In all these cases, *talâqur raj'î* will take place, in which the husband has the right to keep his wife without having to renew the *nikâh*. However, if the person spoke in vague terms, *talâqul bâ'in* will take place. For example, he said: "If you carry out a certain action, there will be no relation between me and you." Once she carries out the action, *talâqul bâ'in* will take place. This is on the condition that when the man uttered these words, he intended divorcing her.

6. If he says: "If you carry out a particular action, you are divorced two times, or three times", divorce will take place according to the number that he specified.

7. A person said to his wife: "If you enter this house, you are divorced." She entered the house and divorce took place. However, within her *'iddah*, he decided to keep her or he remarried her. Now if she enters the house, divorce will not take place. However, if he said: "Each time that you enter this house, you are divorced" or "Whenever you enter the house, then each time you are divorced", then in such a case if she enters the house within her *'iddah* or after remarrying her, a second divorce will take place. Thereafter, within her *'iddah* or after remarrying her, she entered the house for a third time. A third divorce will take place. After this third divorce, it is not permissible for him to remarry her. However, if she marries another person, after separating from him, remarries her first husband, and then enters the house, divorce will not take place.

8. A person said to his wife: "If you carry out a certain action, you are divorced." Before she could carry out that action, he divorced her and separated from her. After some time he remarried the same woman. After marrying her she carried out that action which he had warned her against during their previous marriage. In carrying out this action, divorce will take place. However, if the woman carried out that action after her first divorce and after completing her *'iddah*, but before remarrying him, then by carrying out that action after remarrying him, divorce will not take place. But if she carries out that action after the divorce but within her *'iddah*, a second divorce will take place.

9. A person said to his wife: "If you experience *hayd*, you are divorced." Thereafter she saw some blood. Upon seeing the blood, we will not pass judgement of divorce. Instead, when she bleeds for three days and three nights, only then will we say that divorce has taken place from the time that her bleeding had commenced. But if the person said: "If you experience one *hayd*, you are divorced", divorce will take place on the completion of her *hayd*.

10. A person said to his wife: "If you fast, you are divorced." The moment she commences her fast, divorce will take place. However, if he says: "If you keep one fast or if you fast for the whole day, you are divorced", then divorce will only take place on the completion of the fast. If she breaks her fast, divorce will not take place.

11. The wife decided to go out of the house. The husband said: "Don't go now." She did not pay any heed to him. Upon this, the husband said: "If you go outside, you are divorced." The ruling in such a case is that if she goes outside at that very time, divorce will take place. But if she goes outside later, divorce will not take place. This is because, when the husband stopped her from going outside, he meant that she should not go now, and does not mean that she must not go outside for the rest of her life.

12. A person said: "The **day** on which I marry you, you are divorced." Thereafter, he married her at night. Even then, divorce will take place. This is because in our normal conversation this means **when** I marry you, you are divorced.

Divorce issued by the Sick

1. While a person was sick, he divorced his wife. Prior to the expiry of her *'iddah*, he passed away. This wife of his is entitled to receive her share of inheritance from the wealth of her husband. This is irrespective of whether he issued one divorce, two or three divorces. And irrespective of whether he issued *talâqur raj'î* or *talâqul bâ'in* - she is still entitled to receive her share of the inheritance. If the husband dies after the completion of her *'iddah*, she will not receive any inheritance. Similarly, if the husband does not die from this illness, but recovers and then falls ill again, even then she will not receive any inheritance. This is irrespective of whether she had completed her *'iddah* or not.

2. The woman asked for a divorce and the husband complied to her request. Even then, the woman is **not** entitled to receive any inheritance irrespective of whether the husband dies within her *'iddah* or after it. However, if he issues a *talâqur raj'î* and passes away within her *'iddah*, she will be entitled to receive her share of the inheritance.

3. During his illness, the man said to his wife: "If you go outside, you are divorced a *talâqul bâ'in*." Thereafter the woman went outside and *talâqul bâ'in* took place. In such a case she will not receive any share of the inheritance because she is the one who caused this *talâqul bâ'in* to take place.

The husband (while ill) says: "If you eat any food, you are divorced a *talâqul bâ'in*" or "If you offer your salât, you are divorced a *talâqul bâ'in*." In such a case, if the husband passes away within her *'iddah*, she will receive her share of inheritance. This is because this divorce did not take place through her choice. Eating food and offering salât are necessary obligations, how can she leave them out?

If the husband issues a *talâqur raj'î* and he passes away within her *'iddah*, she will receive her share even in the first example. In short, if she receives a *talâqur raj'î*, she will receive her share in all circumstances as long as the husband passes away within her *'iddah*.

4. A normal, healthy person said to his wife: "When you go out of the house, you are divorced a *talâqul bâ'in*." She did not leave the house immediately, but went outside when he fell ill. Due to this sickness, he passed away within her *'iddah*. Even then, she will not receive any share of the inheritance.

5. A normal, healthy person said to his wife: "When your father comes from overseas, you are divorced a *talâqul bâ'in*." At the time when her father arrived, her husband was ill and passed away in that very illness. She will not receive any share of the inheritance. But if he said the same thing while he was sick, and passed away within her *'iddah*, she is entitled to receive her share of the inheritance.

Revoking a Talâqur Raj'î

1. When the husband issues one or two divorces that are *raj'î*, he has the choice or right to revoke such a divorce **before** the expiry of the wife's *'iddah*. In such a case, there is no need to renew the *nikâh*. The woman has no choice in this matter - he can revoke the divorce irrespective of whether she agrees or not. But if he issues three divorces, he has no choice of revoking the divorce as explained previously.

2. The method of revoking the divorce is as follows: (1) he could inform her in clear terms: "I am going to maintain you as my wife and I will not let you go." (2) he could tell her: "I am taking you back into my *nikâh*". (3) he could inform someone else without informing his wife that he has decided to keep his wife and revoked the divorce. (4) he does not say anything verbally, instead he has sexual intercourse with her, kisses her, fondles her, touches her with the passions of youth. In all these cases, she becomes his wife once again and there is no need to renew the *nikâh*.

3. When a person decides to revoke the divorce and keep his wife, it is preferable to have a few people as witnesses so that if any differences or problems occur at a later stage, none can deny any claims or make any allegations. If no witnesses are brought, the revocation will still be valid. The object, which was to keep his wife, will be accomplished.

4. If the *'iddah* of the wife has expired and then the husband decides to revoke the divorce, it will not be possible. Now, if the wife agrees and is happy to go back to her husband, the *nikâh* will have to be renewed. He cannot keep her without remarrying her. Even if he keeps her, it will not be permissible for the wife to live with him.

5. The *'iddah* of *talâq* for the woman who experiences the monthly menstrual periods is three *hayd* periods. When she completes three *hayd* periods, her *'iddah* expires. At the end of her third *hayd* period, if she stops bleeding on the completion of the tenth day, then

from that very moment her *‘iddah* will expire and the right of revoking the divorce, which the husband possessed, will be forfeited. This is irrespective of whether the woman has already had a bath or not. However, at the end of her third hayd period, if she stopped bleeding before 10 days, then as long as she does not have a bath or as long as no salât becomes *wâjib* on her, the husband will have the right of revoking the divorce and she will become his wife once again. But if she has a bath once the bleeding stops or she did not have a bath, but one salât time passed and she did not offer her salât in that time (i.e. *qadâ’* of one salât became *wâjib* on her), then in both cases the right of the husband will be forfeited. Now he cannot keep her without remarrying her.

6. If a person divorces a woman with whom he has not engaged in sexual intercourse as yet, even though he may have met her in private or seclusion, then by divorcing her once, he does not have the right of revoking this divorce. This is because the divorce that she gets in this case is actually a *talâqul bâ’in*, as has been mentioned previously. Understand this well.

7. The couple met in privacy but the man confesses that he did not engage in sexual intercourse with her. If he divorces her after this confession of his, he does not have the right to revoke his divorce.

8. When a woman receives one or two *talâqs* that are *raj'î* (revocable), i.e. in which the husband has the right of revoking his divorce, it is preferable for such a woman to beautify herself and adorn herself with beautiful clothes; perhaps her husband will be attracted towards her and thereby revoke his divorce. But if she knows that he has no intention of revoking the divorce, it will be preferable that when he enters the house he should cough, clear his throat etc. so that if her body is exposed, she could cover it quickly and his sight does not fall on her private parts. Once her *‘iddah* expires, she should go and live elsewhere.

9. If the person has not revoked his divorce as yet, it is not permissible for him to take his wife on any journey nor is it permissible for her to go with him.

10. A woman has received one or two *talâqul bâ’in*, i.e. a divorce that is irrevocable. The rule with regard to her is that if she wishes to marry another person, she should do so **after** the expiry of her *‘iddah*. It is not permissible for her to marry another person within her *‘iddah*. But if she wishes to marry the same person (i.e. her husband who has divorced her), she can marry him within the *‘iddah* as well.

’Îlâ' or Taking an oath on not going to one's wife

1. A person takes an oath and says: "I swear by Allah that I will not engage in sexual intercourse", "I swear by Allah that I will never have sex with you", "I take an oath that I will not have sex with you." Alternately, he takes an oath that is similar in meaning to the above-mentioned oaths. The rule with regard to this is that if he does not engage in sexual intercourse with her, *talâqul bâ’in* will take place on the expiry of four months. Without remarrying, they cannot live as husband and wife. But if the husband breaks his oath within four months and has sexual intercourse with his wife, divorce will not take place. However, he will have to pay the *kaffârah* for breaking his oath. In the *Sharî‘ah*, such an oath is called *’îlâ’* (which literally means "oath").

2. A person did not take an oath of not having sex with his wife forever, instead he took an oath that he will not engage in sexual intercourse for a period of four months and said: "I swear by Allah that I will not have sex with you for four months." Even by specifying such a period, *’îlâ’* will be considered and the same rule will apply, i.e. if he does not engage in sexual intercourse with her within four months, *talâqul bâ’in* will take place. If he engages in sexual intercourse within four months, he will have to pay *kaffârah*. The rules relating to *kaffârah* will be explained in a later chapter - *’Inshâ’ Allah*.

3. If a person takes an oath of not having sex with his wife for a period of **less** than four months, *’îlâ’* will not be considered. Even if the oath is taken for just one day less than four months, *’îlâ’* will not be considered. However, if he takes an oath for a specified period (less than four months) and then breaks this oath by engaging in sexual intercourse before the expiry of the specified period, he will have to pay *kaffârah* for breaking the oath. If he does not engage in sexual intercourse, divorce will not take place and his oath will be fulfilled.

4. A person had taken an oath of four months and did not break it. On the expiry of four months, divorce took place. After the divorce, he re-married the very same woman. After the *nikâh*, if they do not engage in sexual intercourse for a period of four months, there will be no harm in this and no divorce will take place.

A person had taken an oath forever by saying: "I take an oath that I will not have sex with you" or "I swear by Allah that I will never have sex with you". He did not break this oath of his, on the expiry of four months, divorce took place, thereafter he remarried her and after the marriage they did not engage in sexual intercourse for four months. A second divorce will now take place. If he remarries the same woman for a third time, the same rule will apply over here as well. That is, if they do not engage in sexual intercourse for a

period of four months after remarrying for this third time, a third divorce will take place. Now he will not be able to remarry her without her first marrying another person. However, had they engaged in sexual intercourse after the second or third *nikâh*, the oath would have broken and no divorce would have taken place. However, he would have had to pay the *kaffârah* for breaking his oath.

5. Furthermore, if three divorces took place in the three *nikâhs*, thereafter the woman married another person, after being divorced from him and completing her *'iddah* she remarried her first husband, and **again** he did not engage in sexual intercourse with her. Now, divorce will not take place irrespective of how long he abstains from having intercourse with her. However, if and when he engages in sexual intercourse with her, he will have to pay the *kaffârah* for breaking his oath because he had taken the oath that he will **never** engage in sexual intercourse and now he has broken this oath.

6. If a person issues a *talâqul bâ'in* to his wife and thereafter takes an oath that he will not have sex with her, it will not be *'îlâ'*. Now if he remarries her and does not engage in sexual intercourse, divorce will not take place. However, if he engages in sexual intercourse, he will have to pay *kaffârah* for breaking his oath. But if the person issues a *talâqur raj'î* and within the *'iddah* he takes an oath that he will not have sex with his wife, it will be *'îlâ'*. Now if he revokes his divorce and does not engage in sexual intercourse, divorce will take place after four months. But if he has sex with her, he will have to pay *kaffârah* for breaking his oath.

7. A person did not take an oath on Allah. Instead, he said: "If I have sex with you, you are divorced." This will still be considered to be *'îlâ'*. If he has sex with her, a *talâqur raj'î* will take place and in such a case, he will **not** have to pay the *kaffârah* for breaking his oath. If he does not engage in sexual intercourse, a *talâqul bâ'in* will take place after four months.

The person says: "If I have sex with you, one *hajj*, one fast, R1 in charity, one *qurbâni*, etc. will become incumbent upon me." In all these cases, *'îlâ'* will be considered. If he engages in sexual intercourse, he will have to fulfil whatever oath he had taken and it will not be necessary to pay any *kaffârah*. If he does not engage in sexual intercourse, divorce will take place after four months.

Khula' or Divorce at the instance of the wife

1. If it is not possible to bring about any conciliation between husband and wife and the husband even refuses to divorce her, it is permissible for the wife to give some money or her *mahr* to her husband and tell him to let her go in exchange for that money. Alternatively, she could ask him to let her go in exchange for the *mahr* that he is still owing her. In answer to her request, the husband says: "I let you go." In saying so, one *talâqul bâ'in* takes place. The man does not have the right to keep her back or to revoke his divorce.

However, if the husband did not answer to her request in that very place and instead he stood up and began walking or, he did not get up but the wife stood up and began walking about, and only then did the husband say: "Okay, I let you go", in such a case this is not considered. The request and the reply to it have to be uttered in one place. Separating from one's husband in such a manner is referred to *khula'* in the *Sharî'ah*.

2. The man says: "I grant you *khula'*" and the woman replies: "I accept." *Khula'* takes place. But if the woman did not reply at that very place - instead, she stood up or did not even accept his *khula'*, it will not be considered. However, if the wife remained seated in her place and the man stood up after having said this, and the woman accepts the *khula'* after he stood up, even then *khula'* takes place.

3. The man says: "I grant you *khula'*" and the woman accepts. There was no mention of any money or any other monetary compensation on the part of the husband or the wife. Even then, whatever the man was owing to his wife or whatever the wife was owing to her husband will be forgiven. If the man still had a balance of the *mahr* to pay, it will be forgiven. If the woman has already received the total amount due to her, she does not have to return anything to the man. Despite all this, the man will have to feed, clothe and provide shelter to her until the end of her *'iddah*. However, if the woman had said that she will not even take advantage of these benefits during her *'iddah*, then they will also be forgiven.

4. When granting *khula'*, mention of monetary compensation was also made, e.g. the man says: "I grant you *khula'* in exchange for R100." The woman accepted this. *Khula'* will be valid and it will be *wâjib* on the woman to pay the R100. She will have to pay this R100 irrespective of whether she has received her *mahr* in full or not. If she had not received her *mahr* as yet, she will not receive it now because it is considered to be forgiven due to her acceptance of the *khula'*.

5. If the conflict between husband and wife has been caused by the husband, it will be *harâm* and a major sin for him to grant *khula'* in exchange for money or in lieu of the *mahr* that he is still owing. If he happens to take any money, it is *harâm* upon him to utilise it. But if it is the wife's fault alone, he should not take any compensation in excess of the *mahr* that he had given. Instead, he should grant

khula' in exchange for the *mahr* alone, and not more than that. If he takes more than the *mahr*, it will not be a good thing. At the same time, there is no sin in taking more.

6. The woman was not happy about *khula'*. The man forced her and compelled her to make *khula'*. In other words, he beat her and threatened her into making *khula'*. In such a case, divorce will take place but it will not be *wâjib* on the woman to give any monetary compensation. If the man had an outstanding amount of *mahr* to pay, this will also **not** be forgiven (he will have to pay it to her).

7. All the above rules will apply only when the word *khula'* was mentioned or the following was said: (1) "Leave my life in exchange for R100, R1000, etc.", (2) "Leave me in exchange for my mahr."

If the above-mentioned was not said and instead, the word divorce was used, e.g. she says: "Divorce me in exchange for R100", this will not be *khula'*. If the man grants a divorce in exchange for that money, one *talâqul bâ'in* will take place. In such a case, no rights or debts will be forgiven - neither those that the man has to fulfil nor those that the woman has to fulfil. If the man had not paid the *mahr* as yet, it will not be forgiven and the woman can claim it. Furthermore, the man will take the R100 from the woman.

8. The man says: "I am divorcing you in exchange for R100." This will be dependent on the acceptance of the woman. If she does not accept, divorce will not take place. If she accepts, one *talâqul bâ'in* will take place. However, if she accepts **after** having changed her place, divorce will not take place.

9. The woman says: "Divorce me!" The man replies: "Forgive me from paying your *mahr* and all the other debts that I owe you, only then will I divorce you." Upon this, the woman replied: "Okay I forgive you." Thereafter, the man did not divorce her. In such a case, nothing will be forgiven and he will still have to pay her all the money that he owes. If he divorces her in that very place, he will be absolved from paying her anything.

10. The woman says: "Give me three divorces in exchange for R300." In reply to this, the man gives her only one divorce. In such a case, he will receive only R100. If he gives her two, he will receive R200. If he gives all three divorces, the woman will have to give R300. In all these cases, the divorces that will take place will be *talâqul bâ'in*, because the divorce is in exchange for some money.

11. An immature boy and a lunatic cannot make *khula'* with his wife.

Zihâr or Likening the wife to one's mother

1. A person says to his wife: "You are equal to my mother.","To me, you are equal to my mother", "According to me, you are equal to my mother", "According to me, now you are similar to my mother or like my mother". In all the above cases, look at the intention of the person and what did he mean by these words. If he meant that she is similar or equal to his mother in respect and piety or that she is absolutely old just like his mother, equal in age to her, etc. then there will be nothing wrong in saying all these things and no rule will be enforced. Similarly, if he did not intend anything at the time of uttering these words or did not mean what he said but merely blurted these words out, even then no rule will be enforced.

However, if the person intended divorce when he uttered these words or intended separating his wife, then one *talâqul bâ'in* will take place.

The person did not intend divorcing her nor separating her, but merely intended to inform her that: "Although you are my wife and although I am not breaking up this *nikâh*, I will not have sex with you. I am making sex with you *harâm* upon myself, you can merely eat, clothe yourself and live with me - that is all." In short, he did not intend divorcing her but merely made sex with her *harâm* upon himself. In the *Sharî'ah*, this is called *zihâr*.

The rule with regard to *zihâr* is that this woman will remain in his *nikâh*. However, as long as the man does not pay *kaffârah*, he cannot engage in sexual intercourse with her, he cannot touch her with the passions of youth, he cannot fondle her nor kiss her, etc. All this will be *harâm*. As long as he does not pay the *kaffârah*, that woman will remain *harâm* upon him irrespective of how many years pass. Once he pays the *kaffârah*, they can now live as husband and wife without having to renew the *nikâh*. The *kaffârah* for *zihâr* is given in the same manner that the *kaffârah* for not fasting is given.

2. If the person engages in sexual intercourse before giving the *kaffârah*, he will be committing a major sin. He must repent to Allah Ta'âlâ, seek His forgiveness and make a firm resolution that he will not engage in sexual intercourse again without having given the *kaffârah*. As for the woman, she should ensure that as long as he does not pay the *kaffârah*, she should not allow him to approach her.

3. If a person equals or likens his wife to his sister, daughter, aunt or any other woman with whom *nikâh* is *haram* forever, the same rule will apply.

4. A person says: "To me, you are equal to a pig." If his intention was that of divorce or separating her, divorce will take place. If he intended *zihâr*, i.e. he did not mean to divorce her but actually intended to make sexual intercourse with her *harâm* upon himself, then in such a case no rule will apply. Similarly, no rule will apply if he had no intention at all.

5. If the person does not engage in sexual intercourse for four months or more after pronouncing the *zihâr* and has not paid the *kaffârah* as yet, divorce will not take place, i.e. it will not be *'îlâ'*.

6. As long as the *kaffârah* is not fulfilled, it is **not** *harâm* to look at the wife or to converse with her. However, it is not permissible to look at her private parts.

7. A person did not pronounce the *zihâr* forever. Instead, he specified a certain period of time, e.g. he says: "To me, you are equal to my mother for four months or for one year." In such a case, *zihâr* will be considered for the period that he specified. If he wishes to engage in sexual intercourse within this specified period, he will have to pay *kaffârah*. If he engages in sexual intercourse after the specified period, he does not have to pay anything and his wife will be *halâl* for him.

8. Just as in divorce, if a person says *'Inshâ' Allah* immediately after pronouncing the *zihâr*, it will not be considered and no rule will apply.

9. An immature boy or a lunatic cannot pronounce the *zihâr*. If they pronounce it, it will not be considered. Similarly, if a person pronounces the *zihâr* to a woman who is not his wife, it will not be considered. It will still be permissible for him to marry such a woman.

10. If the *zihâr* is pronounced several times, e.g. a person says: "To me, you are equal to my mother" and he says this two or three times, then each time that the *zihâr* is pronounced, a separate *kaffârah* will have to be paid. However, if the person repeated the *zihâr* merely to emphasize it and did not intend pronouncing several *zihârs*, he will only have to pay one *kaffârah*.

11. If a person has more than one wife and pronounces the *zihâr* to more than one wife, he will have to pay a separate *kaffârah* for each wife.

12. When pronouncing the *zihâr*, a person did not use the words: "equal", "similar", "like". Instead, he said: "You are my mother" or "You are my sister". This will not be *zihâr* and his wife will **not** become *harâm* on him. However, to say so is a sin. Similarly, it is not good to address one's wife by shouting: "My sister! Do such and such work for me!" Despite this being a sin and an evil habit, it is not *zihâr*.

13. A person says: "If I keep you, it's like keeping my mother", "If I have sex with you, it's as though I am having sex with my mother". *Zihâr* is not considered.

14. A person says: "You are *harâm* upon me just as my mother is *harâm* upon me." If he intended divorce, it will take place. If he intended *zihâr* or did not intend anything, *zihâr* will take place. Sexual intercourse with her will be permissible **after** fulfilling the *kaffârah*.

Kaffârah

1. The *kaffârah* for *zihâr* is the same as that which was mentioned for fasting. There is no difference between the two. We have mentioned these *masâ'il* in detail in Part Three of *Bahishti Zewar*. Please refer to them. A few necessary matters which were not mentioned previously will be mentioned here.

2. If the man has the strength, he should fast consecutively for 60 days. He should not miss any fasts in-between. As long as he does not complete these fasts, he should abstain from engaging in sexual intercourse with his wife. If he engages in sexual intercourse with that wife (i.e. the wife on whom he had pronounced *zihâr*), he will have to re-commence keeping the 60 fasts. This is irrespective of whether he engages in sexual intercourse with her at night, during the day, intentionally or forgetfully. The same rule will apply in all cases.

3. If a person commences fasting on the first day of a particular month (Islamic month), he should continuously fast until the end of two months. This is irrespective of whether the months are of 30 days each, whereby he completes the 60 days, or whether they are less than 30 days each. In both cases, the *kaffârah* will be fulfilled. However, if he did not commence fasting at the beginning of the month, he will have to fast for a full 60 days.

4. If the person was fulfilling the *kaffârah* by fasting and forgetfully engages in sexual intercourse with his wife prior to completing his *kaffârah,* he will have to repeat his *kaffârah*.

5. If a person does not have the strength to fast, he should feed 60 poor persons with two meals. Alternatively, he could give them dry groceries. If he engages in sexual intercourse before he can complete feeding all the poor persons, he will be committing a sin. However, he does not have to repeat this *kaffârah*.

The different methods of feeding poor persons that have been mentioned in Part Three are applicable over here as well.

6. A person had to fulfil two *kaffârahs* for two *zihârs*. He gave approximately 4 kilos of wheat to each of the 60 poor persons under the misunderstanding that he is actually giving each person 2 kilos for each *kaffârah*. Even then, only one *kaffârah* will be fulfilled and the other will still be outstanding. However, if the person had to fulfil two *kaffârahs*; one for *zihâr*, and the other for fasting; then both his *kaffârahs* will be valid even if he fulfils them together.

Li'ân - Allegation of Adultery

When the husband accuses his wife of adultery or rejects a particular child as being his own child, then both the husband and wife have to go to a *Shar'î* judge. The judge will ask both of them to take an oath. First, the husband will take the following oath: "I make Allah my witness and say that I am speaking the truth with regard to the act for which I have accused her." He should take this oath four times. The fifth time he must say: "If I am lying, may Allah's curse descend upon me."

When the husband completes this, the wife must say the following four times: "I make Allah my witness and say that he is lying with regard to the act for which he is accusing me of." The fifth time she must say: "If he is truthful in this accusation, may the wrath of Allah descend upon me."

Once both of them take this oath, the judge will separate them and one *talâqul bâ'in* will take place. The child will not be attributed to this husband, but will be given in the care of the mother. In the *Sharî'ah*, this oath and counter-oath is known as *li'ân*.

Disappearance of the Husband

When a woman's husband disappears or goes missing and it is not known whether he is alive or dead, then such a woman cannot enter into a second marriage. Instead, she should remain waiting in the hope that her husband will return. When she remains waiting until such a time that her husband must have reached 90 years of age, we will give the ruling that he must have passed away by now. Based on this, if a woman is still young and she wishes to remarry, she must wait until her husband's age must have reached 90, thereafter she must complete her *'iddah*, and then she can enter into a second marriage. However, the condition for this is that the ruling that her first husband must have passed away by now will have to be passed by a *Shar'î* judge.

'IDDAH AFTER TALÂQ
'Iddah after Death of the Husband
Mourning over the Dead
FEEDING AND CLOTHING THE WIFE
LEGITIMATE CHILDREN
PROVIDING A SHELTER FOR THE WIFE
THE RIGHTS OF THE HUSBAND
THE METHOD OF LIVING WITH ONE'S HUSBAND

'IDDAH

'Iddah after Talâq

1. When the husband divorces his wife or their *nikâh* is annulled through *khula'*, *zihâr*, *'îlâ'* or any other way, or the husband passes away - then in all these cases the woman has to remain in a house for a certain period of time. As long as this period does not expire,

she cannot go to any other place nor can she marry another person. Once this period expires, she can do whatever she wishes. This period of waiting is known as *'iddah*.

2. When the husband divorces his wife, she will have to live in that very house where she received the divorce until the end of three *hayd* periods. She must not leave that house during the day nor at night. Nor can she make *nikâh* with anyone else. Once she completes three *hayd* periods, her *'iddah* will be complete and she can now go wherever she wishes. This rule will apply irrespective of whether the man issued one divorce, two or three divorces. And irrespective of whether he issued a *talâqul bâ'in* or a *talâqur raj'î*. The same rule will apply in all cases.

3. If a young girl who has not commenced experiencing *hayd*, or an old woman whose *hayd* has terminated is divorced, then their *'iddah* will be three months. They must observe the *'iddah* for three months and thereafter they can do whatever they wish.

4. A young girl who has not commenced experiencing *hayd* as yet was divorced. She therefore commenced her *'iddah* on the basis that it will be three months. However, after a month or two she began experiencing *hayd*. Her *'iddah* will now be calculated from the time that her *hayd* commences. She will therefore have to remain in *'iddah* until the completion of three *hayd* periods. Her *'iddah* will not be complete until the completion of three *hayd* periods.

5. If a woman is pregnant and her husband divorces her, she will have to remain in that house until she delivers her child. This is her *'iddah*. When she delivers her child, her *'iddah* will expire. Even if she delivers her child a few days after being divorced, her *'iddah* will expire.

6. If a woman is divorced while she is in her *hayd*, this *hayd* will not be considered. Her *'iddah* will only be complete on the expiry of three additional *hayd* periods **after** the *hayd* that she is presently experiencing.

7. The *'iddah* for divorce is only compulsory on the woman who is divorced **after** her husband had engaged in sexual intercourse with her or, they did not engage in sexual intercourse but they met in privacy and solitude and thereafter her husband divorces her. This is irrespective of whether they met in such a way that the total *mahr* becomes *wâjib* or in such a way that the total *mahr* does not become *wâjib*. In both cases, she will have to observe the *'iddah*.

If they did not meet in privacy and solitude and the person divorces her; she does not have to observe the *'iddah*.

8. A person mistakenly engaged in sexual intercourse with another woman thinking her to be his wife. Thereafter it became known that she was not his wife. This woman will also have to observe the *'iddah*. As long as she does not complete her *'iddah*, she cannot even engage in sexual intercourse with her actual husband nor can she permit him to do so. If they engage in sexual intercourse, both of them will be sinning. The *'iddah* of such a woman is the same as that mentioned above. If the woman falls pregnant (due to the intercourse with that man), she will have to observe the *'iddah* until she delivers the child. This child will **not** be illegitimate. His lineage will be correct - he will be attributed to the person who had engaged in sexual intercourse with this woman.

9. A person married a woman illegally, e.g. he marries a woman and later he learns that her husband is alive and that he (i.e. her husband) had not divorced her. Alternatively, this person and this woman come to know that they had drank the milk of the same woman when they were infants. The rule in this regard is that if the man had engaged in sexual intercourse with her, and after learning the truth, they were separated, she will still have to observe the *'iddah*. From the moment the man repents and chooses to separate this wife, her *'iddah* will commence. If they did not engage in sexual intercourse, *'iddah* will not be *wâjib*. In fact, if they had met in privacy and solitude, even then the *'iddah* will not be *wajib*. *'Iddah* will only be *wâjib* when they engage in sexual intercourse.

10. Feeding and clothing the woman while she is observing her *'iddah* is *wâjib* on the very person who divorced her. This will be explained in detail in a later chapter - *'Inshâ' Allah*.

11. A person issued a *talâqul bâ'in* or three divorces to his wife. Thereafter, while she was in her *'iddah*, he mistakenly engaged in sexual intercourse with her. Because of this, one additional *'iddah* becomes *wâjib* on her. She will have to observe the *'iddah* for an additional three *hayd* periods. On the completion of these three additional *hayd* periods, both her *'iddahs* will be completed.

12. A person issued a *talâqul bâ'in* and he is also living in the house in which the woman is observing her *'iddah*. She will have to observe strict *purdah* with him.

'Iddah after Death of the Husband

1. A woman's husband passed away. She must now observe the *‘iddah* for four months and ten days. She must live in the house in which she was staying at the time of her husband's death. It is not permissible for her to go out of that house. However, if a woman is very poor and does not have the resources to lead a normal life, and she takes up a job of cooking for someone or takes up some other similar job, it will be permissible for her to leave her house. However, she will **have** to spend the night in her home.

This *‘iddah* is applicable irrespective of whether sexual intercourse had taken place or not, whether they had met in privacy or not, and whether she experiences *hayd* or not. The same rule will apply in all cases. That is, she will have to observe the *‘iddah* for four months and ten days.

However, if the woman was pregnant at the time of her husband's death, her *‘iddah* will be complete the moment she gives birth to the child. There is no need to calculate according to the number of months. Even if she delivers the child a few hours after her husband's death, her *‘iddah* will be complete.

2. The woman who is observing her *‘iddah* can live in any part of the house. The custom of setting aside a specific place and setting aside a specific bed for mourning, and remaining there in mourning and refusing to come out of that place is all nonsense and meaningless. Customs of this sort should be given up.

3. The husband was an immature child. At the time when he passed away, his wife was pregnant. Even in this case her *‘iddah* will be until she delivers the baby. However, this child is illegitimate. It will not be attributed to the husband.

4. If the husband passed away on the first day of the lunar calendar and his wife was not pregnant, her *‘iddah* will be four months and ten days. If he did not pass away on the first day, she must calculate each month as 30 days and after the completion of four months and 10 days her *‘iddah* will be complete.

The same rule applies to the *‘iddah* after divorce. That is, if the woman does not experience *hayd* nor is she pregnant, and her husband divorces her on the first day of the lunar calendar, she must calculate three months according to the lunar calendar. This is irrespective of whether the months are of 29 days or 30 days. If she was not divorced on the first day, she must calculate 30 days for each month until she completes three months.

5. A person's *nikâh* was performed in an unlawful manner, e.g. the marriage was performed without any witnesses. Alternatively, a woman married her brother-in-law while her sister was still married to him. Thereafter, the husband passed away. Such a woman whose *nikâh* was not valid must not observe the *‘iddah* of four months and 10 days. Instead, she must observe the *‘iddah* of three *hayd* periods after her husband's death. If she does not experience any *hayd*, she must observe the *‘iddah* for three months. If she is pregnant, then until she delivers the child.

6. While a person was ill, he issued a *talâqul bâ’in* to his wife. Before she could complete the *‘iddah* of *talâq*, her husband passed away. In such a case we will have to see which of the two *‘iddahs* (*‘iddah* after *talâq* or *‘iddah* after death) will take longer to complete. She will have to observe the *‘iddah* that will take longer to complete.

If the husband issued a *talâqur raj'î* and he passed away prior to his wife completing her *‘iddah*, it will be necessary on such a woman to observe the *‘iddah* for death. (i.e. four months and 10 days).

7. A woman's husband passed away but she did not receive the news of his death. She only received the news after four months and 10 days. In such a case her *‘iddah* will be complete. It is not necessary to observe the *‘iddah* from the time one receives the news. Similarly, if the husband divorces his wife and she does not know of this until after some time. When she is informed of this the *‘iddah* which she would have had to observe had already expired. Her *‘iddah* is also complete and there is no need to observe the *‘iddah* now.

8. A woman had left her house for some work or to visit her neighbour. While she was away, her husband passed away. She should immediately return from that place and remain in the house in which she had been living all along (with her husband).

9. When a woman is observing the *‘iddah* after the death of her husband, she is not entitled to receive any food, clothing, etc. She must spend her own money for this purpose.

10. In certain places there is a custom of observing the *‘iddah* for a full year after the death of the husband. This is absolutely *harâm*.

Mourning for the Dead

1. When a woman has been issued with a *talâqur raj'î*, her *'iddah* is that she cannot leave her home until the expiry of the period of *'iddah* nor can she marry anyone in this period. It is permissible for her to beautify and adorn herself.

As for the woman who has been issued three *talâqs*, one *talâqul bâ'in*, or her *nikâh* has broken in some other way - the ruling in all these cases is that such a woman cannot leave her home until the expiry of her *'iddah*, she cannot marry anyone in this period nor can she beautify or adorn herself. All these things are *harâm* upon her. Abstaining from this self-beautification and remaining in a dishevelled and unkempt manner is known as mourning.

2. As long as the *'iddah* is not completed, it is *harâm* to carry out the following acts:

(a) to apply perfume

(b) to scent clothing

(c) to wear jewellery and ornaments

(d) to wear or suspend flowers (eg. from the hair)

(e) to apply *surmah* (antimony)

(f) to redden the mouth by eating betel leaves

(g) to rub tooth powder (with the intention of colouring the teeth)

(h) to apply oil to the head

(i) to comb the hair

(j) to apply henna

(k) to wear beautiful clothes

(l) to wear silk, dyed or colourful clothes.

However, if the clothes are not colourful, it will be permissible to wear them irrespective of what colour they may be. The condition is that they must not be clothes that are used to beautify oneself.

3. If a woman who is in mourning experiences a headache and therefore feels it necessary to apply oil on her head, she may do so as long as the oil is free of any fragrance. It is also permissible to apply *surmah* if it is applied as a medication. However, this *surmah* will have to be applied at night and removed the following morning. It is also permissible to massage the head or to have a bath. When necessary, it is also permissible to comb the hair, e.g. after massaging the head or in order to remove some lice that may have fallen onto the head. However, she should not allow her hair to hang down over her face or forehead in a stylish way nor should she use a very fine comb which causes the hair to become smooth and glossy. Instead, she should use a comb with large teeth so that no beauty may become apparent.

4. Mourning the death of the husband is only *wâjib* on a woman who is mature and not on an immature girl. All the above restrictions and prohibitions are permissible for an immature girl. However, she is still prohibited from leaving the home or entering into another marriage.

5. Mourning is not *wâjib* on a woman who had entered into an invalid marriage, whose *nikâh* was not performed in the proper manner and was therefore separated from her husband or her husband passed away.

6. It is not permissible for a woman to mourn the death of anyone apart from her husband's death. However, if her husband does not stop her, it will be permissible to mourn the death of one of her close relatives for up to three days and not more. It is absolutely *harâm* to mourn for more than three days. If her husband prevents her from mourning even for three days, she cannot do so for these three days as well.

Feeding and Clothing the Wife

1. It is *wâjib* on the man to provide his wife with food and clothing. Irrespective of how rich the wife may be, the responsibility of feeding, clothing and providing shelter to the wife rests entirely on the shoulders of the husband.

2. If the *nikâh* has been performed but she has not gone to live with her husband as yet, she can still claim for the food and clothing. However, if the husband wished to take her to his house and she did not go or was not sent by her parents, then as long as she does not go, she will not be entitled to ask for any food or clothing.

3. The wife is so young that she is incapable of engaging in sexual intercourse. Despite this, if the husband takes her to his house so that she may be able to fulfil the domestic tasks or to merely please himself, then in such a case it will be *wâjib* on him to provide her with food and clothing. If he does not keep her and instead sends her to her parent's home, it will not be *wâjib* on him. If the husband is young and immature and the wife is mature, she will be entitled to receive food and clothing.

4. The man did not give the *mahr* that is normally given in the beginning. The woman therefore refuses to go and live with him. She will have to be provided with food and clothing. But if she refuses to go to his house without any valid reason, she will not be entitled to receive any food or clothing. Once she goes to him, she will be entitled to receive the *mahr*.

5. For as long as she stays at her parent's home with the permission of her husband, she can ask her husband to provide her with food and clothing.

6. A woman falls ill. While she is ill, she is still entitled to receive food and clothing from her husband. This is irrespective of whether she falls ill at his house or at her parent's house. However, if the husband asks her to come and live with him while she is ill and she refuses to go, she will not be entitled to receive any food or clothing from him.

While she is ill, she will only receive the expenses for her food and clothing. It is not *wâjib* on the man to provide her with medication or to pay the doctor for his treatment. She has to pay for it herself. If the man provides this, it will be out of his good will.

7. A woman went on *hajj*. During this period it is not *wâjib* on the man to give her any food or clothing expenses. But if the husband accompanies her as well, he will have to provide her with food and clothing as well. However, it will only be *wâjib* on him to provide the food and clothing that used to normally cost him at home. Any extra expenses in this regard will have to be borne by her. Providing for the costs of transportation is also not the responsibility of the husband.

8. In providing food and clothing, the financial position of both will have to be considered. If both are rich, she will receive the food and clothing which rich people are accustomed to. If both of them are poor, she will receive that of poor people. If the husband is poor while the wife is from a rich family or vice versa, she will receive food and clothing that is of an average quality and price. In other words, it will be such that it is cheaper than the food and clothing of rich people, but more expensive than the food and clothing of poor people.

9. If the wife is so sick that she cannot undertake all the domestic duties, or she is from an upper-class family and cannot do the menial tasks of the home such as cooking, cleaning, etc. and regards them as being below her dignity, then she will have to be provided with food that has been prepared and cooked by someone else.

If she is not sick nor is she from an upper class family, it will be *wâjib* on her to fulfil all the domestic duties with her own hands. All domestic tasks will **have** to be fulfilled by her. The responsibility of the man is merely to provide her with a stove, a grindstone, groceries, firewood, pots, pans, utensils, etc. for eating and drinking. She must do the cooking and eat the cooked food.

10. It is the man's responsibility to provide her with oil, a comb, oil cakes, soap, and water for performing *wudû'* and taking a bath. It is not the man's responsibility to provide her with *surmah*, scent, etc. It is not the responsibility of the man to pay the washerman for washing the clothes. She must wash and wear her clothes herself. If the man gets the clothes washed or pays someone to do so, it will be out of his own good will.

11. If a mid-wife is called, her expenses will be borne by the one who called her. If the man called her, he will have to pay her; and if the woman called her, she will have to pay her. If the mid-wife comes on her own, the man will have to bear her expenses.

12. If the man gave his wife the expenses for her food and clothing for the entire year or for any other period before hand, he cannot take anything back from there.

Providing a Shelter for the Wife

1. It is *wâjib* on the man to provide a shelter for his wife. This place must be such that no other relative of the husband lives there. It must be free from any relative of the husband whereby the husband and wife can live without any formalities. However, if the wife does not mind living with others, it will be permissible for him to keep her in the same house with other relatives of his.

2. The responsibility of the husband will be fulfilled if the wife is provided with a separate room within the house where she can keep all her belongings and personal effects, where she can stay, and where she has the lock and key for it whereby no one else can enter and only she has possession over it. The wife cannot lay claim to more than this nor can she ask for an entirely separate house.

3. Just as the wife has the right to ask for a separate house where none of her husband's relatives are living and over which she has complete control, in the same way, the man also has the right to prevent or stop her relatives from coming to the house in which she is living. He can stop anyone irrespective of whether it be her mother, her father, her brother, or anyone else from among her relatives.

4. The wife can go to visit her parents once a week. She can go to visit all her other relatives once a year. She cannot demand more than this. Similarly, her parents can visit her once a week. The husband has the right to prevent them from coming more often. All her other relatives can visit her once in the year and not more than this. The husband has the right to prevent them from visiting her more often. He can exercise this right over her parents and other relatives as well. It should be borne in mind that relatives in this context refer to those relatives with whom marriage is *haràm* forever. As for other relatives who do not fall within this category (such as cousins), they will be regarded as absolute strangers.

5. If the wife's father is ill and there is no one to take care of him, the wife should go and see to his needs whenever the need arises, even if it means going daily. Even if her father is a *kâfir*, the same rule will apply. In fact, if her husband stops her from going, she should still go. However, if she goes despite her husband stopping her from going, then she does not have the right to claim food and clothing from her husband.

6. The wife should not go to the house of strangers. If there is a wedding or other function and her husband permits her to go, even then it is not permissible for her to go. If the husband grants her permission, he will also be committing a sin. In fact, it is not even permissible to go to such gatherings with one's *mahram* relatives as well.

7. The woman who has been issued with a divorce also has the right to receive food, clothing and shelter until the end of her *'iddah*. However, the woman whose husband has passed away does not have the right to claim for food, clothing and shelter. Obviously, she will receive a share of the inheritance.

8. If the *nikâh* is broken due to some reason caused by the wife, she will not be entitled to receive any food or clothing while she is in her *'iddah*. She will be entitled to receive a shelter only. Examples of *nikâh* being broken because of the wife:

(a) she engages in sexual intercourse with her step-son or merely touches him with the passions of youth, and the husband therefore divorces her.

(b) she becomes a *kâfir* and turns away from Islam.

However, if the wife decides to leave on her own and not take advantage of the right to receive shelter, she may leave and thereby forfeit this right.

Legitimate Offspring

1. When a married woman gives birth to a child, that child will be attributed to her husband. It is not permissible to say that this child is not her husband's and that it is someone else's merely on a doubt or suspicion. It is also not permissible to refer to such a child as being illegitimate. In an Islamic state, such a slanderer will be whipped.

2. The minimum period of pregnancy is six months and the maximum period is two years. In other words, a baby remains in the womb of a woman for a minimum period of six months. It cannot be born before this period. The maximum period it can remain in the womb is two years and not more than this.

3. The basic principle of the *Sharî'ah* is that as far as is possible, a child will **not** be regarded as being illegitimate. When there is no option left, only then will the ruling be given that it is illegitimate and only then will we say that the woman has committed a sin.

4. A person issued a *ṯalâqur raj'î* to his wife. Thereafter, she gave birth to a child within a period of two years. This child belongs to this husband. It is not permissible to regard this child as being illegitimate. According to the *Sharî'ah*, this child's lineage is in order. Even if this child is born **one day** before the expiry of two years, the same rule will apply. It will be regarded as if she had fallen pregnant before the divorce could be issued to her, that the child remained in her womb for up to two years and that after delivering the child her *'iddah* has come to an end and she has now come out of the *nikâh* with this man.

If this woman has already admitted that her *'iddah* has come to an end before she could give birth, then there will be no alternative but to say that this child is illegitimate. In fact, if such a woman gives birth to a child **after** two years and she has not admitted that her *'iddah* has come to an end as yet, even then this child will be that husband's irrespective of how long it takes to deliver this child. In this case, it will be understood that they had engaged in sexual intercourse while she was still in her *'iddah* and that he had now revoked his divorce. Therefore, the child that is born will be his, this woman will still remain his wife, and the *nikâh* will not be annulled. If it is not the husband's child, he must say so and once he rejects this child, the laws pertaining to *li'ân* will apply.

5. If a *ṯalâqul bâ'in* was issued, the rule is that the child will be the husband's if it is born within two years. If it is born after two years, it will be an illegitimate child. However, if the child is born after two years and the husband still claims that it is his child, it will not be illegitimate. In such a case it will be understood that they had unwittingly engaged in sexual intercourse while she was still in her *'iddah* and she fell pregnant thereafter.

6. An immature girl who is close to maturity was given a divorce. After the divorce, she gave birth to a child after a full nine months. This child is illegitimate. If it is born within nine months, it will be attributed to the husband. However, this girl will have to admit that she is pregnant while she is still in her *'iddah*, i.e within three months she will have to admit that she is pregnant so that the child will not be regarded as illegitimate. If the child is born within two years, it will be the husband's child, i.e. it will be legitimate.

7. A woman's husband passed away. If she gives birth to a child within two years from the time that he passed away, this child will **not** be illegitimate. Instead, it will be attributed to the husband. However, if the woman had already admitted to the expiry of her *'iddah* then there will be no option but to regard it as illegitimate. If it is born after two years, it will still be illegitimate.

Note: We learn from these rules that the habit of accusing a woman of adultery when she gives birth to a child a few months beyond nine months after the death of her husband is a major sin.

8. If a child is born before six months after the *nikâh*, it is illegitimate. If it is born on the completion of six months or thereafter, it is legitimate and it is a sin to have any doubts with regard to its legitimacy. However, if the husband rejects the child and says that it is not his, then the rules of *li'ân* will apply.

9. The *nikâh* has been performed, but according to custom, the bride did not leave her parents' home as yet. In the meantime, she gives birth to a child and the husband does not reject it by saying that it is not his. This child will be regarded as the husband's and will not be regarded as illegitimate. It is not permissible for others to regard it as illegitimate. If it is not the husband's, he should reject it and upon rejecting it, the laws of *li'ân* will apply.

10. The husband is gone overseas for quite some time. Several years have passed and he has not come home. In the meantime, his wife gives birth to a child and the husband claims that it is his. Even in such a case, the *Sharî'ah* will **not** regard this child as illegitimate and it will be attributed to the husband. However, if the husband rejects it after receiving this news, the laws of *li'ân* will apply.

The Custody of Children

1. The husband and wife have been separated, divorce has taken place and they have a small baby. The mother of the child has the right of custody over the child. The father cannot take this child away. However, the father will have to pay for all the expenses that will be borne in order to bring up the child. If the mother does not take the child, and instead, gives it to the father, he will have to take it. The mother cannot be forced to keep the child.

2. If there is no mother or she refuses to take the child, the maternal grandmother and then the maternal great grandmother have the right of custody. Thereafter, the paternal grandmother or great grandmother will have the right of custody. If they are not present, the blood sisters of the child have the right of custody. If they are not present, then the stepsisters. However, as regards stepsisters, those who are from the same mother will be given preference over those who are from the same father. Thereafter, the child's maternal aunts and then the paternal aunts.

3. If the mother marries a person who is not a *ma<u>h</u>ram* relative of the child, i.e. this relative is such that *nikâh* with him is not *<u>h</u>arâm* forever, then the mother forfeits the right of custody over the child. However, if the woman marries a *ma<u>h</u>ram* relative of this child, and this relative is such that *nikâh* with him is not valid (for the child), e.g. she marries the child's paternal uncle or any other similar relative, then the mother's right of custody remains. In the absence of the mother, if any other woman such as the child's sister, maternal aunt, etc. marries a *ghayr ma<u>h</u>ram* man (i.e. a *ghayr ma<u>h</u>ram* man to the child), the same rule will also apply. That is, the right of custody over the child no longer remains with this woman.

4. The right of custody over the child had been forfeited on account of the woman marrying a *ghayr ma<u>h</u>ram* (of the child). Thereafter, this man divorced her or he passed away. The right of custody will return to this woman and the child will be handed over to her.

5. If, from among the relatives of the child, no woman can be found in order to take custody of the child, the father will be the most eligible for custody. Thereafter, the paternal grandfather will be the most eligible, and thereafter the same order that we had mentioned in the chapter on the *walî* (or guardian) at the time of *nikâh*, will be followed. However, if the relative is a *ghayr ma<u>h</u>ram* and there is some fear over the safety of the child in the future, then in such a case the child will be given to someone who is reliable and trustworthy.

6. The right of custody over the child remains as long as the child does not reach the age of seven. Once the child reaches the age of seven, the father can take the child forcefully if he wishes to do so. The right of custody over a girl remains until she reaches nine years of age. Once she turns nine, the father can take her and the mother does not have the right to prevent her from going.

The Rights of the Husband

Allah Ta'âlâ has given great rights to the husband and has attached a lot of virtue to him. Pleasing the husband and keeping him happy is a great act of *'ibâdah* and displeasing him or keeping him unhappy is a major sin.

1. Rasûlullâh *<u>s</u>allallâhu 'alayhi wa sallam* said: "The woman who offers her five times <u>s</u>alât, fasts in the month of *Rama<u>d</u>ân*, protects her honour and respect, and obeys her husband has the choice of entering *jannah* from whichever door she wishes to enter from." This means that from the eight doors of *jannah* she can enter through whichever door she wishes without even having to knock on that door.

2. Rasûlullâh *<u>s</u>allallâhu 'alayhi wa sallam* said: "The woman who passes away in such a state that her husband is pleased with her will enter *jannah*."

3. Rasûlullâh *<u>s</u>allallâhu 'alayhi wa sallam* said: "Were I to command anyone to prostrate to anyone other than Allah, I would have commanded the woman to prostrate to her husband. If the husband orders his wife to carry the boulders of one mountain to the next mountain, and the boulders of the next mountain to a third mountain, she will have to do this."

4. Rasûlullâh *<u>s</u>allallâhu 'alayhi wa sallam* said: "When the husband calls his wife, she should go immediately to him even if she is busy at her stove." In other words, no matter how important a task she may be busy with, she should leave it and go to him.

5. Rasûlullâh *<u>s</u>allallâhu 'alayhi wa sallam* said: "When a man calls his wife to engage in sexual intercourse with him and she does not go and because of this he sleeps away angrily, the angels continue cursing this woman till the morning."

6. Rasûlullâh *<u>s</u>allallâhu 'alayhi wa sallam* said: "When a woman troubles or displeases her husband in this world, the *<u>h</u>ûr* of *jannah* that has been set aside for him says: "May Allah curse you! Do not trouble him. He is your guest for a few days. Soon he will leave you and come to me."

7. Rasûlullâh *<u>s</u>allallâhu 'alayhi wa sallam* said: "There are three types of people whose <u>s</u>alât is not accepted, nor is any other good act of theirs accepted. One is a slave who runs away from his master. The second is a woman whose husband is displeased with her. The third is a person who is in a state of intoxication."

8. A person asked: "Who is the best woman?" Rasûlullâh *<u>s</u>allallâhu 'alayhi wa sallam* replied: "The best woman is one who pleases her husband when he looks at her, when he asks her to do something she obeys him, and she does not do anything that may displease him with regard to his wealth and honour."

One of the rights of the husband is that the wife should not keep any optional fasts nor offer any optional <u>s</u>alât in his presence without his permission. Among the rights of the husband is that she should not remain in an untidy, dishevelled state. Instead, she should

always remain clean and beautiful for her husband. In fact, if she remains untidy and dishevelled despite her husband ordering her to remain clean, he has the right of beating her (lightly) in order that she may obey him. Another right of the husband is that she should not leave the house without his permission irrespective of whether it be the house of a friend, relative or anyone else.

The Method of Living with one's Husband

It should be understood well that the intimacy and contact between husband and wife is such that they will have to live together for the rest of their lives. If they love each other and are compatible to each other, then there is no greater bounty than this. And if, Allah forbid, there is conflict between the two, then there is no greater calamity than this. Therefore, as far as is possible, live with his heart in your hands and carry out your duties through the mere indication of his eyes. If he orders you to tie your hands and remain standing the entire night, then the prosperity of this world and the hereafter is in this that you bear this minor difficulty of this world and thereby attain the prosperity and success of the hereafter. Never do anything that is contrary to his mood. If he regards the day as night, you should also do the same.

Due to a lack of understanding and not thinking about the consequences, some wives utter things which cause doubts and distractions to enter the heart of the husband. At times they blurt out things on the wrong occasions, while on other occasions they blurt out taunts and insults. Out of anger they utter hostile statements which he abhors. When his attention turns away from her because of all this, she goes about crying and weeping. You should understand this well that once doubts and misgivings enter the heart of the husband and you reconcile after a few days, even then the love and mutual understanding that had prevailed prior to your argument will no longer be the same. Irrespective of how many excuses and pardons you may put forward, the love and clean-heartedness that had prevailed will no longer be found. Later, when any incident takes place, the mind will always go back to that argument and the husband will always think that this is the same woman who had said such-and-such thing on that day. Therefore, you should always think and ponder before saying anything or doing anything when dealing with your husband. In doing this, you will not only gain the pleasure of Allah and His Rasûl *sallallâhu ‘alayhi wa sallam*, but you yourself will be happy in this world and in the hereafter.

It is not necessary to teach an intelligent wife anything. She is able to differentiate between good and evil on her own. Despite this, we will enumerate a few basic and necessary matters. Once you understand them, you will be able to understand other issues as well.

1. Do not ask for an allowance that is beyond the financial position of your husband. Whatever you receive, appreciate it and consider this house as your own home and continue with life even if it is on simple food.

2. If at any time you happen to fancy some jewellery or clothing, and your husband does not have any money on him, do not ask him nor be grieved for not being able to obtain it. In fact, you should not even mention it. You should think for yourself that if you ask for it, he will think that you have no concern for him in the sense that you are asking him at such a time when he is unable to afford to buy you such an item. In fact, even if your husband is rich, then as far as possible you should not ask him to buy anything for you. However, if he himself offers to buy you something or asks you if you want anything, then there will be no harm in asking him. It should be remembered that by asking, one's status is lowered in the eyes of people and one is also disgraced.

3. Do not be persistent and stubborn in a particular matter. Even if it is against you or contrary to you, let it go this time and at some later stage you could reconcile him to your view in an appropriate manner.

4. If you experience any difficulties at your husband's home, never mention it. Always display happiness so that he does not experience any sorrow or grief and in so doing, his attention will always be directed towards you.

5. Whenever he brings anything for you, always express your pleasure at receiving it irrespective of whether it is to your fancy or not. Don't say that this is not good and that you do not like it. If you do this, he will feel grieved and will not like to bring anything for you in future. If you praise him and accept it happily, he will become more generous and present you with more gifts in future.

6. Don't come angrily and show ingratitude to the husband. Nor should you say that you have not really experienced any joy in this dead and lifeless house and that you have spent your entire life in difficulties and problems. Nor should you say that your parents have destroyed your future by immersing you in such problems and throwing you into such a fire. By uttering such words, one's heart becomes filled with hatred.

7. It is mentioned in a Hadîth that Rasûlullâh *sallallâhu ‘alayhi wa sallam* said: "I saw numerous women in hell." Someone asked him: "O Rasûlullâh! Why will many women go into hell?" He replied: "They curse others a lot and they always show ingratitude to their husbands."

Ponder over this and think how serious it is to be ungrateful. To curse someone, to say: "May Allah's wrath descend on so-and-so person", "May Allah curse that person", "A certain person's face is accursed", "A certain person's face is full of curses", etc. - are all extremely evil words.

8. If the husband is angry over a particular matter, do not say something that will increase his anger. Whenever you wish to speak, check his mood first. If you find that he is in a jovial mood, laugh and joke with him. But if he is not in such a mood, do not engage in such conversation. Speak to him according to his mood.

9. If he is angry with you over something and abstains from talking with you, do not turn away and abstain from talking with him. Instead, smile at him, ask him for his pardon and forgiveness, touch him, shake his hands - in short, do whatever you can to win him over. Even if it is his fault and not yours, you should not turn away from him. Shake his hands and regard asking him for his pardon to be a source of pride and honour.

10. Remember, that the peace and harmony between husband and wife is not based on mere empty love. Apart from love, it is also necessary to respect the husband. It is a major error to consider your husband equal to you. Don't ever ask your husband to do anything for you. If he comes to massage your hands or head out of love, do not let him do it. Think for a moment that if your father comes and does this to you will you allow it? So how can you let your husband do this when his status is higher than your father's. In your actions, your conversations, and in every aspect of your relationship with him always be mindful of your manners and etiquette. If it is your fault and despite this you turn away angrily from him and refuse to speak to him, then this is a sign of great stupidity and immaturity. Actions of this sort cause one to become heart-broken.

11. When he returns from abroad or a distant journey, ask him about his state, his health, whether he encountered any difficulties or not. Massage his hands and feet, perhaps he is tired, perhaps he is hungry, make the arrangements of preparing a meal for him. If it is hot, put on the fan and cool him down. In short, do everything that will give him peace and comfort. Don't ever start talking about money and how much he brought for you or what he brought for you, or where his wallet is, etc. Whatever money he gives you, accept it. Do not tell him that he earns so much and that he has given you so little money or that he spent a lot of his money. Nor should you ask him as to what he did with all his money and where he spent it. If you coincidentally happen to ask him such questions when he is in a good mood, there will be no harm in this.

12. If your husband's parents are alive and he gives all his money to them and does not give anything to you, do not feel hurt about this. In fact, if he gives you any money, intelligence demands that you do not accept it. Instead, tell him to give it to his parents so that they do not have any evil thoughts about you and do not say that you have taken their son under your control.

13. As long as your in-laws are alive, regard serving them and obeying them to be your duty and honour. Don't think about living separately from your mother-in-law and sister-in-law because this is the root of all problems between yourself and your mother-in-law and sister-in-law. You should think for yourself that his parents brought him up and in this old age of their's they got him married so that they may receive some rest and comfort. On the contrary, the moment the daughter-in-law came into the house she is already thinking of asking her husband to leave his mother and father immediately. Once his mother learns that the daughter-in-law is instigating her son to leave the house, numerous problems and squabbles ensue.

14. Live in the household in an amicable manner. From the very beginning you must be mindful of your manners and character. Be kind to the young and respect the elderly.

15. Do not leave your work to be carried out by others. Do not leave your things lying around thinking that others will pick them up for you.

16. Do not think it below your dignity to do the work that your mother-in-law or sister-in-law is engaged in. You should take up that work without them having to tell you. If you do this, love for you will be created in their hearts.

17. When two persons are engaged in a secret conversation, separate yourself from there and do not lend an ear to what they are saying. In addition to this, do not unnecessarily think that they are speaking about you.

18. You should also bear this in mind that you should never live dejectedly or in an oblivious manner in your in-laws' house. Although you may not feel at ease on account of it being a new house to you or the people being new to you, you should try and make yourself understand and get used to the place instead of sitting down and crying - you have just come to a new place and you are already speaking of going!

19. You should always be careful when engaging in any conversation. Do not speak too much that those around you begin to dislike it. Nor should you speak so little that you do not even speak further than welcoming someone. This is also not good and regarded as a sign of pride.

20. If you see or experience anything at your in-laws' house which you dislike, do not go and mention it at your parent's house. It is an extremely evil habit to go and mention everything that takes place at your in-laws' house to your mother. It is also extremely detestable for mothers to "dig out" every little thing from their daughters. It is mainly due to these evil habits that quarrels, squabbles and bickering start between the two families. Apart from this, there is no other benefit in it.

21. Keep and set all the items that belong to your husband in a neat and orderly manner. Keep the room clean and do not let it get dirty. The bed should not be dirty and untidy. Remove all creases and wrinkles from it. If the pillow is dirty, change its cover. If there isn't a cover, sew one. If you do all these things **after** he tells you, what good is there in that? Elegance and beauty demands that you should put everything in order without his having to tell you to do so.

22. Whatever is kept with you, keep it safely. If they are clothes, fold them neatly; do not dump them nor throw them around. Instead, keep them in a suitable place according to your convenience. Do not take any "short-cuts" in doing your work nor give it to others to carry it out for you.

23. Never concoct any lies. In doing so, you will lose your respect and esteem. As a result of this, whatever truth you may speak will not be believed or relied upon.

24. If your husband scolds or rebukes you out of anger, control yourself and do not answer him. No matter what he says, remain silent. Once his anger subsides, he himself will regret his actions and will become extremely pleased with you. 'Inshâ' Allah, he will not get angry with you again. However, if you do not keep quiet and display any defiance, then the entire incident will have disastrous consequences.

25. Do not accuse your husband on minor doubts or false allegations by saying that he jokes and laughs with a particular woman a lot, that he frequents a particular place and you don't know what he is up to over there. If the husband is innocent, think for yourself how upset he will be on hearing these accusations. And if what you are accusing him of is true, by your becoming angry, complaining or forcing him (to admit) is only going to harm you. If you want to distant his heart away from you, you can do so to your detriment. By your saying all these things, do you really think that he will give up his evil habits? If you want him to give up these illicit relationships, do it with tact and wisdom. Speak to him in privacy, make him understand, and explain to him the evils of such relationships. If he does not give up these relationships despite you explaining to him, despite you making him ashamed of himself in privacy; then exercise patience. Do not go about mentioning this to people and thereby causing him to be disgraced. Nor should you announce this everywhere, nor try to overpower him. In doing this, he will become more stubborn, more persistent, and become more involved in such relationships. If you become angry, begin mentioning it to people and try to disgrace him, the level of relationship that prevailed will drop even further. He might even stop speaking with you. You will end up in a sorrowful state.

Remember this very well, that Allah Ta'âlâ has endowed men with valour and bravery. They cannot be overpowered by forcing them to do something or trying to subdue them. The best way of overpowering them is to flatter them and obey them. Becoming angry at them and trying to influence them is a big mistake and a sign of immaturity. Although you may not understand the evil consequences of this now, once there is an outbreak of dissension and quarrelling, the evil consequences of this will definitely appear at some time or the other.

In Lucknow, there is a woman whose husband is extremely immoral. He spends all his time in the company of a prostitute and never ever goes home to his wife. The audacity of this prostitute is that she used to send orders to his wife, that she must cook so-and-so meal today and send it for her. This poor wife does not take any offence to this. She cooks whatever the prostitute orders and sends it out to her, she never ever complains or thinks twice about sending this food. Now, you see for yourself, how all the people around her must be praising her, let alone the reward that she will receive from Allah Ta'âlâ. The day Allah Ta'âlâ guides this husband of hers and he gives up this illicit relationship, he will definitely return to his wife and become her slave.

The Method of Bringing up Children

It should be borne in mind that the bringing up of children in the proper manner is of prime importance. This is because whatever good or bad habits they learn in their childhood, they do not leave them for the rest of their lives. From the time of infancy till they reach maturity, the following matters should be strictly adhered to:

1. Ensure that the child drinks the milk of a pious, religious woman. Milk has a great effect in the life of a person.

2. It is the habit of women to frighten their children by mentioning the police or other frightening persons or objects. This is an evil habit. Children become weak-hearted because of this.

3. Set aside specific times for making him drink his milk or feeding him so that he may remain healthy.

4. Keep him clean, neat and tidy because one remains healthy in this way.

5. Do not beautify and adorn the child excessively.

6. If the child is a boy, do not lengthen the hair on his head.

7. If it is a girl, do not make her wear any jewellery as long as she does not reach the age where she has to observe *purdah*. This is because this will pose a danger to her life. The other reason is that it is not a good habit to create a love for jewellery in a girl's mind when she is still so young.

8. Have the habit of handing over the responsibility of distributing food, clothing, money, etc. that is to be given to poor people to your children. Similarly, give them the task of distributing food, sweets, etc. to their brothers, sisters and other children. This is so that they will inculcate the practice of generosity. However, you should remember that you must only ask them to distribute those things that belong to you. It is not permissible for anyone to ask them to distribute those items or things that belong to them from the *Shar'î* point of view.

9. You should mention the harms of over-eating to them. However, do not mention anyone by name. Instead, tell them that the one who eats too much is regarded as an ox (or any other similar example).

10. If it is a boy, incline him towards wearing white clothes and create a dislike in his heart for colourful and gaudy clothing by telling him that such clothes are worn by women and that he is a man. You should always teach him in this way.

11. If it is a girl, do not give her the habit of worrying too much about plaiting and parting her hair or wearing very stylish clothing.

12. When a child persists or insists on having something, do not fulfil all his wishes or else he will become spoilt.

13. Prevent the child from talking very loudly or shouting. Especially if it is a girl and she speaks in this loud shouting manner, you should scold her and reprimand her. If you do not do this, this habit will remain when she grows up.

14. Safeguard your child from speaking or mixing with children who have evil habits, who are not interested in their learning, who are in the habit of wearing stylish clothes or eating extravagant dishes.

15. Always inculcate a hatred for the following actions in your child, i.e. teach him to hate the following acts:

(a) becoming angry,

(b) speaking lies,

(c) envying someone,

(d) stealing,

(e) carrying tales,

(f) defending whatever he does or says,

(g) to unnecessarily "make up" stories,

(h) speaking excessively without any benefit,

(i) laughing unnecessarily or laughing excessively,

(j) cheating or deluding someone,

(k) not thinking about or not differentiating between good and bad.

If any of these acts or traits are found in him, stop him immediately and warn him.

16. If he breaks something or begins to hit someone, punish him accordingly so that he does not repeat such acts. Loving the child, consoling him or allowing him to commit such acts always causes the child to become "lost" or spoilt.

17. Do not allow the child to sleep very early.

18. The habit of waking up early should be inculcated in the child.

19. When the child reaches the age of seven, inculcate the habit of offering salât.

20. Once he reaches the age wherein he can go to *madrasah*, first teach him to recite the Quran.

21. As far as is possible, make him learn under a religious-minded teacher.

22. Don't ever allow him to absent himself from going to *madrasah*.

23. Set aside certain times in which you narrate stories of the pious to him.

24. Do not allow the child to look at books that contain love stories, stories that are contrary to the *Sharî'ah*, stories that are obscene or that have no benefit, love poems, etc.

25. Give them books that cover the different aspects of the *Dîn*, and books that cover the necessary aspects of this world.

26. Once the child returns from the *madrasah*, permit him to play around in order to occupy him and so that he does not become dull-headed. However, the games must be such that there is no sin in playing them and at the same time there is no fear of physical injury.

27. Do not give the child any money to purchase fireworks, musical instruments or any other similar unnecessary items which amount to wasting of money.

28. The habit of watching games, matches, etc. should **not** be inculcated in the child.

29. Always teach your children some sort of hobby or trade which will help them at the time of need or necessity whereby they can support their families.

30. Teach girls to write to the extent that they are able to write necessary letters and also work out the expenses of the house.

31. The habit of doing their own work should be inculcated in the children so that they do not become dependent and lazy. You should order them to lay out their own beds at night and to get up early in the morning and neaten their beds again. They should keep their clothes neatly. Clothes that become undone or torn should be stitched by themselves. Clothes that are clean or dirty should be kept in a place where there is no fear of moths.

32. Emphasize on the girls to check the jewellery that they are wearing before they go to sleep and once they wake up the following morning.

33. You should order the girls to watch attentively at the cooking, sewing, threading, dying, and all the other work that is carried out at home so that they will also learn these things.

34. When the child does something good, praise him, kiss him, reward him so that he will feel happy. When he commits an evil act, call him aside in privacy and make him understand that he has committed an evil act and that others will think bad of him, and that whoever else comes to know of it will also think bad of him. You should warn him against committing such an act again and explain to him that good children do not do such things. If he repeats that act, punish him appropriately.

35. It is the duty of the mother to create respect for the father in the child's heart.

36. Do not allow the child to do anything secretly. This is irrespective of whether it is some game, food or any other act. If he does anything secretly, you should immediately understand that he regards it to be evil. If the act is in fact evil, teach him to abstain from it. If it is a good act, such as eating or drinking, then tell him to eat and drink in the presence of others.

37. Set aside some strenuous work for the children which will keep them healthy, energetic and which will not allow laziness to overtake them. If it is a boy, he should do gymnastics, weightlifting or walking for a few kilometres. As for girls, it is necessary for them to work with the grinding stone and spinning wheel. The benefit of doing these things is that they will not regard such work to be below their dignity.

38. When walking, teach them not to walk very swiftly, nor should they raise their gazes when walking.

39. Inculcate the habit of humility in them. Their manner of speaking, walking, conversing, etc. should be such that they do not become boastful. They should be taught humility to such an extent that they should not even sit with their classmates and boast about their clothes, house, family, books, pens, ink, exercise books, etc.

40. Occasionally you should give them some money so that they may purchase whatever they wish. However, inculcate the habit in them that they should not conceal whatever they buy.

41. Teach them the etiquette and manners of eating, sitting and standing in gatherings. We will now enumerate a few of these etiquette:

<u>The etiquette of eating</u>

1. Eat with the right hand.

2. Read *Bismillâh* in the beginning.

3. Eat the food that is in front of you.

4. Do not commence eating before others.

5. Do not ogle or stare at the food.

6. Do not look at those who are eating.

7. Do not eat very quickly.

8. Chew the food well.

9. Do not take another morsel as long as the morsel that is in your mouth is not chewed and swallowed.

10. Do not allow the gravy and other liquids to drip onto the clothes.

11. The fingers should not be allowed to become too messy.

<u>The etiquette of gatherings</u>

1. Whoever you meet, meet with respect and speak kindly.

2. Do not spit in gatherings nor clean your nose. But if there is a need to do so, excuse yourself and go to another place.

3. If you have to yawn or sneeze, cover your mouth with your hands and try to muffle the sound.

4. Do not face your back towards anyone.

5. Do not face your feet towards anyone.

6. Do not sit by placing your hand under your chin.

7. Do not crack your fingers.

8. Do not look in the direction of anyone repeatedly and unnecessarily.

9. Remain seated with respect.

10. Do not speak excessively.

11. Do not take oaths over trivial matters.

12. As far as possible, do not commence with any conversation. When the other person speaks, listen attentively so that his spirits are not dampened. However, if it is a sinful conversation, do not listen. Either stop him, or leave that place.

13. As long as a person does not complete whatever he wishes to say, do not interrupt him.

14. If someone comes and wishes to sit in the gathering and there is no place, make way for that person and sit closely so that he may be able to get some place.

15. When you meet someone or bid them farewell, say *As-salâmu ‘alaykum*, and when replying to someone's *salaam*, say *Wa ‘alaykumus salâm*. Do not utter other forms of greeting.

HUQÛQ - RIGHTS

The Rights of Parents

1. You should not cause them any harm even if they commit any excesses.

2. Respect and honour them in your speech and dealings with them.

3. Obey them in permissible acts.

4. If they are in need of money, assist them even if they are *kâfirs*.

5. The following rights are due to parents after their death:

(a) Continue making *du‘âs* of forgiveness and mercy for them. Continue sending rewards to them in the form of optional acts of worship and charity on their behalf.

(b) Meet their friends and relatives in a friendly way and also assist them wherever possible.

(c) If you have the finances, fulfil their unpaid debts and the permissible bequests that they have made.

(d) When they pass away, abstain from crying and wailing aloud or else their souls will be troubled.

6. According to the *Sharî'ah*, the rights of the paternal and maternal grandparents are similar to those of the parents and they should be regarded as such.

7. Similarly, the rights of the maternal and paternal uncles and aunts are similar to those of the parents. This has been deduced from certain 'Ahâdîth. (Rasûlullâh *sallallâhu 'alayhi wa sallam* said: "The maternal aunt has the status of one's mother." - Tirmidhî)

The wet-nurse

Meet her with respect. If she is in need of money and you are able to help her, then help her.

The Step-mother

Since she is an associate of your father, and we have been commanded to be kind and friendly to our parents' associates, the step-mother, therefore, also has certain rights over you as mentioned previously.

The elder brother

In the light of the Hadith, the elder brother is similar to one's father. From this we can deduce that the younger brother is similar to one's children. Based on this, they will have rights similar to those of parents and children. The elder sister and the younger sister should also be treated in the same manner.

Relatives

If any of your blood relatives is in need and is unable to earn, help him out with his expenses according to your financial position. Go and meet them occasionally. Do not cut-off relations with them. In fact, even if they cause you harm, it will be best for you to exercise patience.

The In-laws

In the Quran, Allah Ta'âlâ has mentioned the in-laws together with one's lineage. We learn from this that the father-in-law, mother-in-law, wife's brother, sister's husband, son-in-law, daughter-in-law, the previous children of the wife, the previous children of the husband - all of these have certain rights. Therefore, you have to be more considerate to them as opposed to others.

SUPPLEMENT TO BAHISHTI ZEWAR

The Detestation of Divorce

1. It is mentioned in a Hadîth that of all the permissible actions, divorce is the most detestable in the sight of Allah Ta'âlâ. The meaning of this is that divorce has been permitted at times of necessity. However, when there is no need, it is extremely detestable. The reason for this is that the purpose of marriage is to foster mutual understanding, mutual love, and comfort for the husband and wife. Divorce wipes out all these factors, shows ingratitude to the favours of Allah Ta'âlâ, the husband and wife become distressed, and it results in mutual enmity. Based on this, it also results in enmity towards the wife, her family and her relatives. As far as possible, one should **never ever** intend to divorce one's wife. In all their dealings, the husband and wife should try and accommodate each other and live with love for each other. However, if there is no way that they can live together, there will be no harm in divorce. Understand this well.

2. It is mentioned in a Hadîth: "Marry and do not divorce (unnecessarily) because Allah Ta'âlâ does not love those men who go around 'tasting' and those women who go around 'tasting'." In other words, Allah Ta'âlâ does not like divorce to take place unnecessarily thereby resulting in the man entering into a second marriage and the woman entering into a second marriage. However, if there is a dire need, there will be no harm in this.

3. It is mentioned in a Hadîth that women should not be divorced except on account of immorality. This is because Allah Ta'âlâ does not love a man who goes around 'tasting' and a woman who goes around 'tasting'. We learn from this that if there is any shortcoming in her purity and chastity, it will be permissible to divorce her. If there is any other similar reason, there will be no harm in divorcing.

4. It is mentioned in a Hadith that you should marry but do not divorce because by divorcing, the *('arsh)* throne of Allah Ta'âlâ begins to tremble.

5. It is mentioned in a Hadîth that *shaytân* places his throne on water and then sends out his armies in order to delude and distract people. From among all these armies of his, the closest to *shaytân* in rank and status is the one who was the most successful in spreading the most amount of mischief. From among these, one of them will come to *shaytân* and inform him: "I have caused so and so mischief". *Shaytân* will reply: "You have done nothing." (i.e. you have not really caused much mischief). From among them, another one comes and says: "I went to a particular person and did not leave him until I caused a separation between him and his wife." Upon hearing this, *shaytân* brings him close to him, embraces him and says: "You have indeed done a great job." In other words, *shaytân's* happiness is when husband and wife are separated. Therefore, as far as possible Muslims should not make *shaytân* happy.

6. It is mentioned in a Hadîth that the fragrance of *jannah* is *harâm* upon a woman who asks for a divorce without any real need. That is, she is committing a major sin. However, if she dies with *'Imân*, she will eventually be entered into *jannah* after being punished for all her evil actions.

7. It is mentioned in a Hadîth that the *muntazi'ât* and the *mukhtali'ât* are actually *munâfiqât*. The *muntazi'ât* are women who tear themselves away from the control of their husbands by committing actions which cause the husbands to be displeased with them and thereby divorce them. As for the *mukhtali'ât*, they are women who ask for *khula'* without any real need. The meaning of *munafiqât* is that this trait is normally found in the hypocrites who expose a particular fact when in their hearts they conceal something else. Outwardly, *nikâh* is supposed to be forever, and here she is asking for separation! Such a woman is a sinner although she is not regarded as a *kâfir*.

A Few Masâ'il related to Divorce

1. When it becomes necessary to issue a divorce, there are three ways in doing so: (a) the most preferable method, (b) a good method, (c) a *bid'ah* and *harâm* method.

The most preferable method: is that the husband issues **one** divorce to his wife while she is pure, i.e. not experiencing *hayd* or *nifâs*. A further condition is that he must **not** have engaged in sexual intercourse with her in this entire period of her purity. He must not issue any other divorce till the end of the expiry of her *'iddah*. The moment her *'iddah* expires, the *nikâh* will come to an end and there is no need to issue any further divorce. This is because divorce has only been permitted at the time of extreme need. Accordingly, there is no need to issue several divorces.

The good method: is that the husband issues three divorces over a span of three periods of her purity. In addition to this, he should not engage in sexual intercourse with her during these three periods.

The *bid'ah* and *harâm* method: is that which is contrary to the above two methods, e.g. he issues three divorces in one sitting, he issues a divorce while his wife is in her *hayd*, he issues a divorce in her period of purity but he had already engaged in sexual intercourse with her in that very period of purity. In all these cases, although divorce will take place, he will be committing a sin for adopting such methods.

Understand all this very well. All the above situations (i.e. all the three methods) apply when sexual intercourse with the wife has taken place or they have at least met in privacy and solitude (the details of which have been mentioned in the relevant chapters). If they did not engage in sexual intercourse or did not meet in privacy and solitude, the rules are mentioned in the next *mas'ala*.

2. Once *nikâh* has been performed with a woman but they did not engage in sexual intercourse as yet, it is permissible to divorce such a wife irrespective of whether she is in her *hayd* or not. However, he should issue only one divorce.

GLOSSARY

Explanation of Islamic Terms

'Âlim: One who has attained a considerable amount of Islamic knowledge. He could also be referred to as an Islamic scholar.

Barakah: Literally means "blessings". It refers to the experiencing of abundance in things which are apparently insignificant or little, both in value and amount.

Bid'ah: Literally means "innovation". In Islam it refers to introducing new things into religion which have no basis in the Quran or Sunnah, and in addition to this, to regard these new things as acts of ‘ibâdah. A bid'ah is a major sin in Islam.

Du‘â ul-maghfirah: Supplicating to Allah Ta'âlâ and asking Him for His forgiveness.

’Îlâ’: Annulment of a marriage after the husband's sworn testimony to have refrained from sexual intercourse with his wife for a period of at least four months. For further details, refer to the chapter on ’îlâ’.

Fard: Literally means "compulsory". In Islam it refers to those acts and things which are compulsory on a Muslim. Abandoning or abstaining from a fard act is a major sin. Rejecting a fard act amounts to kufr.

Fatwâ: A formal legal opinion or verdict in Islamic law.

Ghayr mahram: Refers to all those persons with whom marriage is permissible. Based on this, it is incumbent to observe purdah with all ghayr mahrams.

Ghîbah: Slander or backbiting.

Hayd: Monthly periods or menstruation experienced by a woman.

Hajj: Literally means "pilgrimage". In Islam it refers to the annual pilgrimage to Makkah.

Halâl: That which is lawful or permissible in Islam.

Harâm: That which is unlawful or prohibited in Islam.

Hûr: Refers to the large-eyed women of jannah, promised to the believers.

‘Ibâdah: Literally means "worship". In Islam it refers to all those acts of worship which one renders to Allah Ta'âlâ.

‘Iddah: A period of waiting during which a woman may not remarry after being widowed or divorced. For further details, refer to the chapter on ‘iddah.

Ihrâm: Two pieces of unstitched cloth donned by the person performing hajj or ‘umrah.

Jahannam: Hell.

Jamâ'ah: A group, party, community.

Jannah: Paradise.

Kâfir: Literally means "a disbeliever". In Islam it refers to one who rejects Allah and does not believe in Muhammad *sallallâhu ‘alayhi wa sallam* as the final messenger of Allah.

Kaffârah: Literally means "penance, atonement, expiation". In Islamic law it refers to redemption from the omission of certain religious duties by a material donation or a ritual act. For further details, refer to the chapter on kaffârah.

Khula': Divorce at the instance of the wife who must pay a compensation. For further details, refer to the chapter on khula'.

Kuffâr: Plural of kâfir.

Li'ân: Sworn allegation of adultery committed by either husband or wife. For further details, refer to the chapter on li'ân.

Madrasah: Literally means "a school". Also used to refer to a religious school.

Maghrib: Literally means "evening or sunset". Also refers to the time of sunset and the salât that is offered thereafter.

Mahr: Dower or bridal money.

Mahram: Refers to the person with whom marriage is not permissible and with whom strict purdah is not incumbent.

Mahrul mithl: The dower or bridal money that is equal to or similar than that which was given to a girl's paternal grandmothers. For further details, refer to the chapter on mahrul mithl.

Masâ'il: Plural of mas'ala.

Mas'ala: Literally means "an issue, problem or question". In Islamic jurisprudence, it refers to a rule or regulation.

Mustahab: Literally means "preferable or desirable". Refers to that act which was carried out by Rasûlullâh *sallallâhu 'alayhi wa sallam* or the Sahâbah occasionally. Carrying out these actions entails reward and leaving them out does not entail punishment.

Nafl: Optional.

Nadhr: A vow or solemn pledge.

Nifâs: Refers to the flowing of blood after child-birth.

Nikâh: Marriage.

Purdah: An Urdu word meaning "seclusion". It is an equivalent of the Arabic word "hijâb". Refers to the seclusion of women from strangers. There are different stages of purdah, the highest of which is that the woman should not come out of her home except for a valid Islamic reason.

Qadâ': Literally means "carrying out or fulfilling". In Islamic jurisprudence it refers to fulfilling or completing those duties that one may have missed out due to some reason or the other.

Qadiani: A heretical sect which regards Mirza Ghulam Ahmad Qadiani as a prophet of Allah. Qadianis are regarded as disbelievers.

Qiblah: The direction in which one faces when offering salât.

Qurbâni: Literally means "sacrifice". In Islam it refers to the sacrificing of animals solely for the pleasure of Allah Ta'âlâ on the day of 'îd ul-ad'hâ and the two days following it.

Rahmah: Mercy.

Ramadân: The ninth month of the Islamic calendar which is regarded as the most sacred month.

Salâm: Literally means "peace".

Sharî'ah: The Islamic Law.

Shaytân: Satan or the devil.

Shî'ah: A heretical sect found primarily in Iran.

Sunnat-e-

Mu'akkadah: Refers to those actions which Rasûlullâh s̲*allallâhu ‘alayhi wa sallam* carried out continuously. It is a sin to leave out such a sunnah without any valid excuse.

Sunni: Refers to those who belong to the Ahlus Sunnah wal Jamâ'ah. This term is generally used as an opposite to Shî‘ah.

Surmah: Antimony. A black powdery substance that is applied to the eyes. It is sunnah to apply surmah.

T̲alâq: Divorce.

T̲alâq-e-

kinâyah: A divorce that is issued in vague terms without clearly uttering the words of t̲alâq.

T̲alâq-e-s̲arîh: A divorce that is issued in clear terms without leaving any vagueness or doubt.

T̲alâqul bâ'in: A divorce which causes the annulment of the marriage. If a person wishes to retain his wife to whom he had issued a t̲alâqul bâ'in, he will have to remarry her, i.e. their nikâh will have to be re-performed.

T̲alâqul

mughallaz̲ah: A divorce which not only causes the annulment of the marriage, but if the couple wish to remarry, the woman will have to marry another person first, when he divorces her or passes away, only then can she remarry her first husband.

T̲alâqur raj'î: A revocable divorce.

For further details with regard to all the above forms of t̲alâq, refer to the relevant chapters.

‘Ulamâ: Plural of ‘âlim.

’Ummah: Literally means "community or nation". Here it refers to the Muslim community and nation.

Wâjib: Literally means "obligatory". In Islamic jurisprudence it refers to that act which has not been established by an absolute proof. Leaving out a wajib without any valid reason makes one a fâsiq and entails punishment.

Wali: In the context of marriage or divorce, it refers to the legal guardian of a minor.

Walîmah: Refers to the feast that is organized after a marriage. It usually takes place after the bride and bride groom have spent a night together.

Wud̲û’: Literally means "purity or cleanliness". In Islamic terminology it refers to the act of washing oneself before offering s̲alât.

Z̲ihâr: Likening one's wife to one's mother. It is a form of divorce. For further details, refer to the chapter on z̲ihâr.

Bahishti Zewar

(Heavenly Ornaments)

Part Five Index

BUYING AND SELLING

1. When a person says: "I have sold this item for so much" and another person says: "I have bought it", that item will be sold and the person who purchased it will be its owner. If the seller decides not to sell or the purchaser decides not to buy it, they will not be able to do so. The former will have to hand it over and the latter will have to accept it. This act of selling an item is known as a sale.

2. A person says: "I have sold this item to you for R2." The other person replies: "I accept", "I am happy with that price" or "Okay, I've taken it." By replying in any of these ways, the item will be sold. Now, neither does the seller have the choice of not handing over the item nor does the buyer have the choice of not purchasing it. However, this rule will only apply when this conversation takes place between both parties in one place or in one sitting. If one of them says: "I have sold this item to you for R4" and the other person remains silent on hearing this price, stands up from his place, goes away to buy the item from someone else or goes away for some other reason, and in carrying out all these actions he changed his place and **then** he replies: "Okay, I'll buy it for R4", in such a case that item will not be considered to be sold. However, if thereafter, the seller, grocer, etc. says: "Okay, I give it to you" or "Okay, take it", in such a case it will be sold.

Similarly, if the seller, grocer, etc. stands up or goes away for some other work, and the buyer says: "Okay, I've taken it", even then it will not be regarded as sold. In short, if both the parties reach an agreement in **one place**, only then will the item be considered to be sold.

3. A person says: "Give me this item for R1." The other person replies: "I've given it." In saying this, the sale will not take place. However, if thereafter, the buyer again says: "I've taken it", it will be sold.

4. A person says: "I am taking this item for R1" and the other person replies: "Take it"; the sale will take place.

5. After checking the price of an item, a person handed the money to the seller and took the item away. The seller accepted the money happily. The seller did not say anything verbally as to how much he is selling the item nor did the buyer say that he is buying it. In such a case, by merely taking an item and handing over the money for it, the item is considered to be sold and the sale is valid.

6. A hawker came selling guavas. Without asking him anything, the person took out four big guavas from his basket and placed R1 in the hawker's hand. The hawker accepted this money happily. This sale is valid irrespective of whether they uttered any words or not.

7. A person said: "I am selling this string of pearls for R10." The buyer replied: "I've taken five from the string of pearls" or "I've taken half the string of pearls." As long as the seller does not agree, the sale will not take place. This is because, he offered the entire string of pearls for sale and as long as he does not agree, the buyer does not have the right to buy a part of it and leave out the other part. If she wishes to purchase it, she will have to buy the entire string. However, if the seller says: "I am selling each pearl for R1", and the person says that he has taken five pearls, then five pearls will be considered to be sold.

8. A person is selling four different items and says that he is selling the lot for R4. Without obtaining his agreement, the buyer cannot purchase one or two items and leave out the others because he wishes to sell all the items together. But if the seller gives the price of each item individually, it will be permissible for the buyer to purchase one or two items and leave out the rest.

9. When buying and selling an item, it is also necessary to show the item properly and spell out the terms clearly. The seller should abstain from speaking in vague terms which could result in problems and arguments. Similarly, the price has to be clearly laid down and agreed upon. Even if **one** of these factors is not made clear and agreed upon, the sale will not be valid.

10. A person purchases an item with **money**. The seller says: "Hand the money over to me first and then I will give you the item." The buyer replies: "Hand the item over to me first and **then** I will give you the money." In such a case, the money will have to be given first and then only will the item be given to the buyer. The seller has the right to refuse to hand over the item until he receives the money for it.

However, if he purchases an item in return for another item, changes money in return for money or a person purchases clothing in return for clothing, and in all these cases this sort of argument takes place, then each one will be asked to place his hand on the others hand and then the exchange will take place.

Finding out the price of an item

1. A person closed the palm of his hand and says: "Give me that particular item for whatever money is in my hand." And it is not known what is in his hand; whether he has dollars, rands, cents, a gold coin; whether he has one, two or many. Such a transaction is not permissible.

2. In a certain city, two different currencies are in vogue. The person will have to inform the seller that he intends buying a particular item with a particular currency. If the person does not inform him and says that he is selling a particular item for a particular price and the buyer says he will take it, then we will have to see which currency is more in use in that place. The currency that is more in use will have to be given as payment. If both the currencies are used equally, the transaction will not be valid and will be *fâsid*, i.e. imperfect.

3. A person has some money in his hand, he opens his hand, shows it to the seller and asks him to sell him a particular item for all that money. The seller saw the money in his hand and handed over the item but did not know the exact amount of money that was in the buyer's hand. This transaction is valid.

Similarly, if the buyer places a heap of money before the seller on a mat, etc. and the latter agrees to sell him the item for that heap of money, the sale is valid even if he does not know the exact amount kept before him..

In short, once the seller sees the money, it is not necessary to tell him how much money there is. But if he does not see the money with his own eyes, it is necessary to specify the exact amount. A person says: "I will take this item for 10 coins." If in such a case, he does not specify the total amount of money and the matter is not settled, this transaction will not be valid.

4. A person says:

(a) "Take this item, what is the need to agree on a price? Whatever the price will be, I will collect it from you. How can I take extra from you?"

(b) "You can take this item away. I will find out the price from home and let you know later."

(c) "Someone else had taken a similar item. You can pay me whatever that person had paid."

(d) "Pay me whatever you wish, I will not refuse it. I will accept whatever you give me."

(e) "Find out the price in the bazaar and then pay me whatever the market price is."

(g) "Go and show this item to a certain person and you can pay me whatever he quotes you."

The transaction will be invalid in all the above instances. However, if the price of the item is made known at that very place and the cause which had made the transaction invalid is no more found, the transaction will become valid. If the price was made known after there was a change in their places, then the first transaction will be invalid. However, once the price is made known, they can recommence the transaction.

5. There is a particular shopkeeper from whom one orders whatever one needs and the goods are delivered to the person's home. Today he might order some betel nut, tomorrow he might order some catechu (a vegetable extract eaten with betel leaves), some other day he might order a few coconuts, etc. and when purchasing these items he did not bother to ask about the price and thought to himself that whenever the account comes he will pay whatever he has to pay. Such a transaction is permissible.

Similarly, a person sent a prescription to a chemist requesting for some medicine but did not ask for the price thinking to himself that once he recovers from his sickness he will go and pay whatever he is owing. This is also permissible.

6. A person has got R1 in his hand and says: "I am buying this item for this R1." He has the choice of giving that same R1 or he could take out another R1 and hand it over to the seller. The only condition is that it must not be counterfeit.

7. A person purchased an item for R1. He has the choice of giving a R1 coin, two 50c coins, five 20c coins, etc. As long as they total R1, the seller cannot refuse to accept that money. However, if the person does not give such coins but gives 1c and 2c coins, the seller has the right to accept or refuse. If he does not wish to accept any coins, the buyer will have to pay in notes.

8. A person sold a writing case or a suitcase. The key for both these items will also be considered to be sold. He cannot charge separately for the key of the writing or suit case nor can he withhold the key.

Having knowledge of the item that is to be purchased

1. When purchasing dry groceries, seeds, etc. a person has the choice of purchasing it after having it properly weighed or he could say: "I am buying a certain amount of wheat for R1." Alternatively, he could purchase it as it is (i.e. without having it weighed nor specifying any amount) and say: "I am buying this heap of wheat for R1." No matter how much of wheat may be in that heap, all will belong to him (once he purchases it).

2. When purchasing, mangoes, guavas, oranges, etc. one has the choice of purchasing them by merely counting them or purchasing them in heaps. If a person purchases all the mangoes that are in a basket for R2 without knowing how many there are in it, the transaction will be valid. All the mangoes will be his irrespective of how many come out from that basket.

3. A woman came around selling fruit. The person said to her: "Give me some fruit equal to this brick in weight for R1." The woman agreed to sell the fruit by using the brick as a weight. However, none of them know the weight of the brick itself. Despite this, the transaction will be valid.

4. A person purchased an entire basket of mangoes, guavas, oranges or any other fruit for R100 on the condition that there are 400 mangoes (or whatever other fruit there may be) in that basket. When the mangoes were counted, there were only 300. The person purchasing the mangoes has the choice of taking them as they are or not buying them. If he buys the entire basket, he does not have to give R100. Instead, he will have to pay for only 75% of the total amount. If there are 350 mangoes, he will have to pay for 88% of the total amount. In short, the fewer the mangoes, the lesser he will have to pay.

If, after counting, more than 400 mangoes come out, the balance will belong to the seller. The buyer does not have the right to take more than 400. But if the buyer purchases the entire basket without specifying how many there are, then whatever number comes out will be his; whether they are more or less.

5. A person purchased a head-covering which is made of such a fabric that if a part of it is torn, the entire garment will become spoilt and useless. At the time of purchasing it, the person made this condition that it is 3 metres in length. When it was measured, it turned out to be less than 3 metres. In such a case, the price of this fabric will not be reduced. Instead, the buyer will have to pay the full price that had been agreed upon. However, in such a case, the only concession that they will have is that despite their agreeing on a price, the buyer has the right to take the item or leave it. If more than 3 metres are found in that length of fabric, it will belong to the buyer. He does not have to pay any additional amount of money for it.

6. A woman purchased two silk belts at night. The following morning she noticed that one of the belts is made of cotton. The transaction with regard to both these belts is not permissible; neither the one made of silk nor the one made of cotton. Similarly, if a person purchased two rings on the condition that they are made of turquoise, and later he learns that one of them is not made of turquoise but of something else, the transaction with regard to both is not permissible. If the person still wishes to purchase one of the two or both of them, then the method of doing this is that they should commence the transaction all over again and thereafter the buyer can purchase whichever one he wants.

Purchasing on credit

1. It is permissible to purchase an item on credit. However, it is necessary to specify a period of time, i.e. you will pay the amount after 15 days, after one month or after four months - whatever the case may be. If a person does not specify any period but merely says: "I don't have the money now, I will pay you later", this has two aspects to it: (i) He says: "I will purchase this **on condition** that I will pay you later." In such a case the transaction will be invalid (faasid). (ii) If the person does not include this condition in the actual transaction, but after purchasing it he says: "I will pay you later", this will be permissible.

If he did not mention anything within the transaction nor anything after the transaction, the sale will be valid and in both these instances he will have to pay cash for the item. If the seller gives on credit on his own accord, it will be permissible. But if he asks for the money immediately, the person will have to give it.

2. At the time of purchasing an item a person says:

(a) "Give me that item, once I get my money I will pay it to you."

(b) "When my brother comes, I will pay you."

(c) "Once the orchard bears its fruit, I will pay you."

(d) Alternatively, the seller says: "Take the item now, and you can pay me whenever you wish."

In all these cases, the transaction will be invalid. One has to specify a period of time and then purchase the item. If the person purchases the item and **then** says any of the above, the transaction will be valid and the seller has the right to ask for the money immediately. The exception is that the seller cannot demand for the money before the orchard can bear its fruit.

3. When paying in cash, the price of 200 grams of wheat is R1. But if the person buys on credit, he receives only 150 grams. This transaction is valid on the condition that the buyer is informed of this at that very time.

4. The above rule applies when the seller asked the buyer whether he is going to pay cash or take it on credit. When he replied that he is going to pay cash, the seller gave him 200 grams. And when he said credit, the seller gave him 150 grams. But if the seller says: "If you pay cash, this will be the price, and if you take it on credit, this will be the price", then such a transaction will not be valid (since the buyer has not specified his intention of paying cash of taking on credit).

5. A person purchased an item after promising to pay for it after one month. On the expiry of one month he went to the seller and told him that he must give him a respite for another 15 days, after which he will pay him his money. If the seller agrees, it will be permissible. However, he also has the right to demand the money immediately.

6. Once the person has the money, it is not permissible to delay in paying. He cannot say: "I won't give you today, I'll give it to you tomorrow", "Don't come to collect it now, come at such-and-such time", "I don't have change now, once I get some change I will pay you". All this is *h̲arâm*. Once the person asks for the money, you should make the change and give him his money immediately.

However, if the person purchases something on credit and promises to pay after a certain period of time, then once the time expires, it will be *wâjib* on him to pay the money. It is not permissible to delay or make the person "run" for his money once the specified time expires. But if the person does not have the money nor was he able to obtain it from someone else, then he has no alternative but to pay it the moment he receives the money. Once he receives the money, he cannot delay in fulfilling his debt.

Khiyârush Shart̲ - the right to return goods

1. At the time of purchasing an item, a person says: "I have the right to take or return this item within one day, two days or three days. If I wish, I will keep it, if not, I will return it to you." This is permissible. He has the choice of returning the item within the period that he specifies or of keeping it.

2. A person says: "I have the right to take or return this item within three days." Three days expired and this person did not say anything nor did he return it. He will now have to take that item. He does not have the right to return it. However, if the seller permits him to do so, it will be permissible. He cannot return it without obtaining the consent of the seller.

3. It is not permissible to make such a condition for more than three days. If a person makes a condition for four or five days, we will have to see whether he makes a decision within three days or not. If he returns the item within three days, it will be considered to be returned. If he decides to keep it, the transaction will be valid. If three days pass without knowing whether he is going to keep the item or return it, the transaction will become invalid.

4. Similarly, the person selling the item also has the right to say: "I have the choice of taking my item back within three days." This is also permissible.

5. At the time of purchasing an item, a person says: "I have the right of returning this item within three days." The next day he comes and says: "I have decided to keep this item and I am not returning it." Once he says this, his right will be forfeited and he cannot return that item. In fact, even if he goes to his own house and says that he has decided to keep that item, his right will be forfeited. When a person wishes to cancel his transaction or return the item, he will have to do it in front of the seller, he cannot do it behind his back or in his absence.

6. A woman says: "My mother has the right - if **she** says that I should keep it, I will do so, if not, I will return it." This is permissible. This woman or her mother can return the item within three days. If this woman or her mother come and inform the seller that she has decided to keep the item, this right will now be forfeited and the item cannot be returned.

7. A person takes two or three pieces of cloth and says: "I have the right for three days. Whichever one I like, I will pay R10 per piece and keep it." This is permissible and he can select one piece of cloth within three days. But if the person takes four or five pieces of cloth (i.e. more than three) and says that he will select one from them, this transaction will be invalid.

8. A person had stipulated the right to return the item within three days. Thereafter, he began using it at home, e.g. if it is something that is used to cover himself, he began covering himself with it. If it is something that is worn he began wearing it. If it is something to lay out, he began laying it out. In all these cases, the right to return the item will now be forfeited.

9. However, if a person uses an item merely to see whether it is suitable or not, e.g. a woman purchases a dress, sheet or carpet. Thereafter, she puts on the dress to check whether it fits her well or not and removes it immediately thereafter, wraps the sheet around her to check whether its length and width is suitable or not, or spreads the carpet to see whether its length and breadth is suitable or not. In all these cases, she still has the right to return these items if she wishes to do so.

Purchasing an item without seeing it

1. A person purchases an item without having seen it. This transaction is valid. However, once he sees the item, he has the right to return it or keep it. This is irrespective of whether there is any defect in the item or not. Even if the item is exactly as he had envisaged it to be, he still has the right to return it or keep it.

2. A person sold an item without even looking at it. This person who sells the item does not have the right to take it back after he sees it. Only the buyer has the right of returning an item after seeing it.

3. A hawker came selling peas. The top of the heap had all good quality peas. Upon seeing this, the buyer bought the entire basket of peas. However, the peas that were in the bottom of the heap were of an inferior quality. He still has the right to return them. However, if all the produce is of the same quality, it will be sufficient to see a few. Once he does this, he forfeits the right to return them irrespective of whether he sees all the produce or not.

4. A person bought guavas, pomegranates, coconuts or anything else which is generally not all the same. As long as the person does not see all the fruit, he will have the right to return them. By his seeing a few of the fruit, he does not forfeit the right to return.

5. If a person purchases something that is to be consumed (either by eating it or drinking it), he does not forfeit his right to return by merely seeing it. He should also taste it. If he does not like it, he has the right to return it.

6. A person had seen an item long ago. He purchased it today but did not look at it at the time of purchasing it (thinking that there is no need to do so since he had seen it previously). When he took it home, it was exactly as he had seen it a long time ago. After seeing it, he does not have the right to return it. However, if, after seeing it after so long, he notices some difference in it, he has the choice of keeping it or returning it.

Defects in an item

1. When selling an item, it is *wajib* on the person to show all the defects that may be found in it. It is *harâm* to conceal the defects and to convince the person into buying such an item.

2. After purchasing an item, a person noticed a defect in it, e.g. a woman notices that a cloth has been eaten up, a shawl has some moths in it or she notices any other defect. She now has the choice of keeping the item as it is, or returning it to the seller. However, if she decides to keep it, she will have to pay the full price of the item. It is not permissible for her to reduce an amount from the total price as a compensation for the defect. But if the seller agrees to reduce the price because of the defect, it will be permissible for her to pay less.

3. A person had purchased some fabric and kept it aside. A child ripped off a corner of that fabric or cut it with a pair of scissors. Thereafter, he noticed that it is damaged from the inside as well and that a rat has eaten it at several places. The person cannot return this item because one additional defect took place at his house (i.e. when the child had cut it). However, he can have the price reduced as a compensation for the defect that took place at the shopkeeper's place (i.e. the several places that had been eaten by a rat). People who know the value of the item should be asked to estimate its present value and the price reduced accordingly.

4. Similarly, if a defect is noticed after a fabric has been purchased and already cut, it cannot be returned but the price will be reduced. However, if the seller says: "Return the cut fabric and take a full refund, I am not going to reduce the price", he has the right to ask for it and the buyer cannot refuse to return it.

If the fabric has been cut and also sewn and thereafter a defect is noticed, the price will be reduced as a compensation for the defect. In such a case, the seller cannot take his fabric back.

If the buyer sells that fabric or cuts it with the intention of sewing something for her immature child and at the same time making a firm resolution of giving it to the child, and thereafter a defect is noticed, then the price cannot be reduced. But if she cut it with the intention of sewing something for her mature child, the price can be reduced.

5. A person purchased eggs and paid a certain price per egg. When the eggs were broken, all of them turned out to be rotten. The buyer can take all his money back and it will be regarded as if he did not purchase the eggs at all. If a few turn out to be rotten, he can claim the money for those that are rotten.

If a person purchases several eggs which have all been priced together (i.e. he does not pay a certain price per egg), then we will have to see how many rotten eggs come out from the entire lot. If five or six eggs are rotten out of a total of 100 eggs, it will not be considered. But if more than this turns out to be rotten, he can claim the money for those that are rotten.

6. A person purchased cucumbers, sweet-melons, water-melons, pumpkins, almonds, walnuts, etc. When they were cut open or broken open, he noticed that they are rotten. In such a case, check whether they could be used, or they are so bad that they are absolutely useless and have to be thrown away. If they are absolutely useless, this transaction will not be valid and the person must claim all his money back. But if they can be used in some way, he must pay the market value of such items. The full price will not be paid.

7. If, out of 100 almonds, four or five are rotten it will not be considered. But if more than these turn out to be rotten, the person has the choice to reduce the price accordingly.

8. A person purchased 150 grams of wheat for R1 or 100 grams of ghee for R1. A portion of both these items was good, while the balance turned out to be bad. It is not permissible to keep the good and return the bad. If he decides to keep them, he will have to keep all. And if he decides to return them, he will have to return all. However, if the seller agrees to take back all the bad and give you the good, it will be permissible to do so. The buyer cannot do this without the consent of the seller.

9. When there is any defect in an item, the person will only have the right to return it when it is established that there is no indication that the person is happy about taking the defective item. However, once a person agrees to purchase an item after seeing the defect, he does not have the right to return that item. But if the seller takes it back happily, it will be permissible. For example, a person purchased a goat or cow. When he went home with it, he realized that it is sick or there is a wound on its body. Once he notices this defect and expresses his consent and says to himself: "Well, it's okay. I've bought a defective animal", he will no longer have the right to return it. If he does not say anything verbally, but carries out certain actions which show that he is satisfied with the animal, then too will he no longer have the right to return it. For example, if he starts treating its wound and gives it some medication, he will no longer have the right to return it.

10. A person purchased goat's meat. When he went home, he realized that it is the meat of a sheep. He has the right to return it.

11. A woman purchased a pearl necklace or some other jewellery and also wore it at some time or the other. Alternatively, she purchased a pair of shoes and began walking around with it. Now she cannot return these items if she finds any defect in them. However, if she wears the shoes in order to check whether they fit her properly and that she does not experience any discomfort by wearing them, there will be no harm in wearing them for a little while in order to test them and she still has the right to return them if she wishes to do so.

Similarly, if a person purchases a flat-couch (refers to a flat wooden type of bed) or bed and lays them down out of necessity or begins to offer salâh on that couch or uses the bed in some way or the other, he will no longer have the right to return the bed or couch. Other items could be understood in the same manner. That is, once they are used for any purpose, they cannot be returned.

12. At the time of selling an item, a person said: "You better check it properly before you buy it. Later if you find any defect in it, I will not be responsible." Despite the seller saying this, the person purchased the item. Later, he cannot return it irrespective of how many defects it may have. It is permissible for the seller to sell an item in this manner and it is no longer *wajib* on him to show the defect that may be in the item.

Invalid and improper transactions

1. A transaction which is not considered in the *Sharî'ah*, which is regarded as useless, and regarding which one will say that it is as if the person did not even purchase the item and the seller did not even sell it, is referred to as *bâtil* or invalid. The rule with regard to such a transaction is that the person who purchased the item does not become its owner and that it is still considered to be under the ownership of the seller. Therefore, it is not permissible for the buyer to consume it or to give it to anyone. It is not permissible for him to utilise it in any way.

As for the transaction which has taken place but some sort of shortcoming is found in it, is referred to as *fâsid* or improper. The rule with regard to such a transaction is that as long as the item does not come into the possession of the buyer, ownership of that item will not be transferred to him. Once he takes possession of it, it will come under his ownership but it is not *halâl* and *tayyib*. Therefore, it is not permissible for him to consume it or utilise it in any way. Instead, it is *wajib* to cancel or annul this transaction. If the person wishes to keep it, he must recommence the transaction and then purchase it. If the person did not cancel this transaction and instead, sold the item to someone else, he will be committing a sin. However, it will be permissible for the second buyer to consume it or utilise it in any way and this second transaction will be valid. If the person sold it at a profit, it will be *wâjib* on him to give the profits in charity. It is not permissible for him to use it for his personal purposes.

2. The custom of selling the fish that is in the lakes or pools of landlords is a *bâtil* transaction. All the fish that are in these lakes and pools do not belong to anyone as long as they are not caught and fished out. The person who catches the fish becomes its owner. Once

you have understood this aspect, now try and understand the following: if the landlords do not even own those fish, how can it be permissible for them to sell them? Obviously, if the landlord catches the fish himself and then sells it, this will be permissible. If he asks someone else to catch the fish, that person will become its owner. The landlord has no right over the fish which has been caught by that person. In the same way, it is also not permissible for him to prevent people from fishing there.

3. Grass began growing on its own on a person's land. He did not plant it nor did he irrigate it. This grass does not belong to anyone. Anyone can come and cut it and take it away. It is not permissible for the owner of the land to sell it nor is it permissible for him to stop anyone from cutting it. However, if the person irrigated it and put some work into it, it will come under his ownership. Now it will be permissible for him to sell it and to stop others from cutting it as well.

4. The young of an animal that is still in the stomach of the mother cannot be sold before it is born. Such a transaction is *bâṯil*. However, it is permissible to sell the entire animal. But if the owner says: "I am selling this goat to you but the kid that is in its stomach belongs to me. Once it gives birth to that kid, you will have to give it to me", then such a transaction is *fâsid*.

5. The milk that is still in the udders of an animal cannot be sold before it can be milked. Such a transaction is *bâṯil*. The owner will have to milk the cow first and then sell the milk. Similarly, it is prohibited and *bâṯil* to sell the wool that is on a sheep before it can be sheared.

6. It is not permissible to sell the timber, wood, etc. that is part of the house or roof before removing or digging these items out.

7. It is not permissible to sell the hair, bones, etc. of humans. Such a transaction is *bâṯil*. It is also not permissible to utilise these things for one's personal purposes.

8. Apart from pigs, the bones, hair and horns of dead animals are pure. It is permissible to use them and to sell them as well.

9. You purchased a goat or any other item for R5 from someone, took possession of it, took it home and had it tied. However, you did not pay for it as yet. Coincidentally, you are unable to pay for it or you decided not to keep it any longer. You therefore went to the person and said: "Take this goat back for R4 and I will give you R1 separately." This selling and this taking away will not be permissible. As long as the person does not give him the full amount in cash, it will not be permissible to sell it to him for a lesser price.

10. A person sold his house on the condition that he will not hand it over immediately. Instead, he will stay in it for one month. Alternatively, he sold it on the condition that the buyer gives him a certain amount of money as a loan. Or a person purchased fabric on the condition that the person who is selling it must cut and sew it. Or he made the condition that he will purchase it on condition that it is delivered to his house. Or he made any other similar condition which is regarded as baseless and prohibited in the *Sharî'ah*. In all these cases, the transaction will be *fâsid*.

11. A person purchased a cow on condition that it gives four litres of milk. This transaction is *fâsid*. However, if he did not specify any amount but merely made the condition that this cow gives a lot of milk, the transaction will be permissible.

12. A person purchased animate toys (such as dolls) for his children. This transaction is *bâṯil*. Such toys have no value in the *Sharî'ah*. Therefore, no price will be paid for them and if someone happens to break them, he will not have to pay any compensation.

13. If you purchased dry groceries, oil, ghee, etc. for a certain amount per kilogram, the seller could have given you these items in any of the following three ways:

(a) He weighed these items in your presence or in the presence of the person whom you sent.

(b) He did not weigh them. Instead, he asked you to go home and told you that he will send the items to you.

(c) The items were already weighed and kept aside and when you asked for them, he merely picked them up and gave them to you without re-weighing them.

The rule with regard to (a) is that once you bring the items home, you do not have to weigh them. You can eat them, drink them, use them, sell them, and do whatever else you like without having to re-weigh them. All this is permissible and valid.

The rule with regard to (b) and (c) is that as long as you do not weigh them yourself, you cannot consume them, you cannot sell them nor can you use them in any way. If you sell them without weighing them, the transaction will be *fâsid*. Even if you weigh them after this, the transaction will not be proper.

14. Before he could sell you these items, he weighed them and showed them to you. Thereafter, you purchased them but he did not re-weigh them. In such a case, it is necessary for you (the buyer) to re-weigh them. You cannot consume them or sell them without re-weighing them. Although he weighed them and showed them to you before you could buy them, this weighing of his will not be considered.

15. All items apart from land, properties, houses, etc. cannot be resold as long as the buyer does not take possession of them after buying them.

16. A person purchased a goat or any other item. After a few days another person comes and says that the goat actually belongs to him. Someone had taken it away and sold it to you without it belonging to him. If this person can substantiate his claim with two witnesses in the presence of a *Shar'î* judge, the goat will have to be given to him once the judge passes judgement in his favour. This person (who had purchased the goat) cannot claim the money from him. Instead, he can claim the money from the person from whom he had purchased the goat.

17. A fowl, goat or cow died. It is *haram* to sell that animal. Such a transaction is *bâtil*. In fact, it is not even permissible to give this dead animal to the toilet-cleaners and tanners for their consumption. However, if you give it to the toilet-cleaner or tanner for throwing away and he picks it up and eats it, there will be no blame on you. It is permissible for you to have the animal skinned, it's skin treated and tanned and thereafter to sell it or use it for your personal purposes.

18. Once a person decides to purchase an item, has it weighed, agrees on a price and the seller also agrees to sell it at a particular price, it will not be permissible for someone else to come and bid a higher price and take it away. Similarly, it is not permissible for another person to say: "Don't buy from him. I will give it to you at a better price."

19. A hawker sold four guavas to you for R1. Another person bargained with him and got five guavas for R1. On seeing this, you have no right to ask him for one more guava. It is not permissible and *harâm* to take it forcefully. You can only take what you had agreed upon with him.

20. A person is selling something but he does not want to sell it to **you**. It is not permissible to take the item forcefully and give him the money. This is because he is the owner of that item, he can sell it if he wishes. If not, he does not have to sell it. He also has the right to sell it to whomsoever **he** wishes. Very often, the police take things forcefully. This is absolutely *harâm*. If any woman's husband is a policeman and he brings any item home, she must find out properly as to where he obtained it from. She must not use that item without asking him.

21. A person bought a kilo of potatoes. Thereafter, he took a few more potatoes forcefully. This is not permissible. But if the seller gives a few more on his own will, it will be permissible to accept them. Similarly, once a price has been agreed upon and the person takes the item, it will not be permissible to give an amount less than the price that was agreed upon. If the seller happily reduces the price on his own, it will be permissible.

22. If there is a bee-hive in a person's house, he will be regarded as its owner. It is not permissible for anyone else to break it or take it away without his permission. If a bird gives birth to some chicks in a person's house, he does not become the owner of those birds. Instead, whoever catches them will become their owner. However, it is not permissible to catch the chicks and trouble them.

Selling at a profit or at cost

1. I purchased an item for R1. I have the right to sell this item for R1, R10, R20, R50 or at any other price. There is no sin in this. However, if the transaction was settled in a way that the buyer says: "Make a profit of 10c on the item and sell it to me", and you say: "Okay, I will sell it to you after making a profit of 10c on it", then in such a case it is not permissible for you to make a profit of more than 10c on that item. Alternatively, the buyer says: "For whatever price you purchased it, add 40c profit to it and sell it to me." Even in such a case, it will be *wajib* on you to quote the correct price and it will be *harâm* to make more than 40c profit. Similarly, if you tell the buyer: "I will sell this to you at cost and I won't make any profit from you", it will not be permissible to make any profit. It will be *wâjib* to quote the cost price.

2. You intend purchasing an item and you ask the seller to sell it to you at a profit of 10c. He replies: "Okay, I sell it to you at a profit of 10c." Alternatively, you say: "Sell it to me at your cost price." He replies: "Okay, give me that amount and don't give me any profit." However, in both cases, he did not tell you the cost price of the item as yet. In such a case, if he quotes you his cost price before getting up from his place, the transaction will be valid. But if he does not quote you the price at that place, and says: "Take the item now, I will check the price and inform you" or says something else, then in such a case the transaction will be *fâsid*.

3. After taking the item, the buyer learns that the person hadn't quoted the correct cost price and had made a profit more than what he had promised. In such a case the buyer does not have the right to give a lesser amount. If he wishes to purchase the item, he will have to pay the price that was quoted to him. However, he does have the right to return the item if he does not wish to purchase it. If the seller had agreed to sell the item at cost and had promised that he will not make any profit and thereafter quoted an amount that is more than his cost price, then he does not have the right to take more than the cost price. The buyer has the right to pay the cost price and not pay the additional amount that he had quoted.

4. You purchased an item on credit. As long as you do not inform other buyers that you have purchased it on credit, it will **not** be permissible for you to sell it at a profit or at cost (if mention of the cost price is made at the time of sale). Instead, you should inform them that you purchased the item on credit. In so doing, it will be permissible for you to sell it at cost or at a profit. However, if you do not make any mention of your cost prices, it will be permissible for you to sell it at whatever price you wish.

5. You purchased a cloth for R100. Thereafter, you had it dyed at a cost of R4. Alternatively, you had it washed or sewn for R4. It will now be understood that you acquired it for R104. It will now be permissible for you to mention its cost price as being R104 and thereafter to make your profit on this amount. However, you should not say that you **purchased** it for R104. Instead, you should say that it landed you at R104 so that it is not regarded as a lie.

6. You purchased a goat for R100. You kept it with you for one month and it cost you R10 to feed it in this one month. It will be permissible for you to quote the cost price as being R110, and sell it at a profit accordingly. However, if this goat produces milk, you will have to subtract that amount accordingly as well, e.g. if it cost you R10 to feed this goat and it produced milk to the value of R5, you will have to subtract this amount from the R10 and say that this goat landed you at R105.

There are many other *masâ'il* in this regard but since women do not encounter them very frequently, we have not mentioned them. (Bearing in mind that Bahishti Zewar was originally written for women).

Transactions based on *Ribâ* or Interest

There is a very major sin in conducting transactions which are based on *ribâ* or interest. The Quran and Hadîth have mentioned many harms and evils in this regard and have greatly emphasized abstention from such transactions. Rasûlullâh *sallallâhu 'alayhi wa sallam* cursed the payer of interest, the receiver of interest, the person who acts as a proxy for such a transaction, the person who writes it down and the person who witnesses such a transaction. Rasûlullâh *sallallâhu 'alayhi wa sallam* also added that the payer and receiver of interest are both equal in this crime. It is therefore necessary to be extremely cautious in abstaining from such transactions. The *masâ'il* in this regard are very intricate. On trivial transactions one can be regarded as committing the sin of involving himself in interest. Many people do not even realize that they have committed a sin. We will explain the necessary *masâ'il* in this regard. When conducting any transaction, always bear these *masâ'il* in mind.

Note: According to the norm in India and Pakistan, all things can be divided into four categories:

(1) Gold and silver, and items that are made from them.

(2) Items other than gold and silver that are sold by weight, such as dry groceries, crops, steel, copper, wool, vegetables, etc.

(3) Items that are sold by measurement, such as fabrics.

(4) Items that are sold by counting, such as eggs, mangoes, guavas, oranges, goats, cattle, horses, etc.

Try and understand the rules of all the above individually.

Gold and Silver

1. There are several ways of purchasing gold and silver. One is that gold could be purchased in exchange for gold or silver in exchange for silver, e.g. a person purchases gold with a gold coin which he has in his possession or silver with a silver coin which he has in his possession. In other words, the item that is being purchased is of the same category as that with which it is being purchased. In such a case, two factors are *wajib*: (i) the gold or the silver on both sides will have to be equal, (ii) the transaction must be complete before the buyer and the seller can separate, there must be no outstanding amount. If they conduct this transaction contrary to any of these two factors, it will be interest. For example, if you purchase silver with a R1 coin (which is made of silver), you will have to purchase the silver that is equal in weight as that of the R1 coin. If it is more or less than the R1 coin, it will be interest. Similarly, if you hand over the R1 coin and he does not give you the silver immediately, instead he promises to give it to you after a short while and goes away or, you do not hand over the R1 coin to him and instead you take the silver on credit, then this will also be interest.

2. The second method is that the same category is not found on both sides. Instead, one person has gold while the other has silver. The rule in this regard is that it is not necessary for them to be equal in weight. It is permissible to purchase as much gold as possible with a R1 coin. Similarly, it is permissible to purchase as much silver as possible with a gold coin. However, this transaction will have to be completed before the two can separate. In this case it is also *wâjib* to abstain from any credit, as mentioned in the previous *mas'ala*.

3. The market value of silver has risen sharply. In other words, a R1 coin is selling for R1,20 and no one is giving it for R1. Alternatively, a piece of silver jewellery has been exquisitely designed and its weight is equal to 10 R1 coins of silver. However, one cannot purchase it for less than the weight of 12 R1 coins of silver. In order to save yourself from interest, an alternative method is that you should not purchase it with silver coins. Instead, purchase it with money (notes) or normal ordinary coins. However, you should not purchase the R1 coin with R1,20. If you do so, it will be interest. Similarly, if you wish to purchase R8 worth of silver for R9, pay the person with R7 worth of silver and R2 in cash. In so doing, you will be purchasing R7 worth of silver with R7 worth of silver, and the balance of the silver will actually be paid for with your R2. In short, if you wish to purchase silver with silver always tender less silver than what is actually being purchased and the remainder should be paid in cash (notes or coins).

4. If both the buyer and seller agree, then an easy method will be to add some money on that side where the silver is less in weight.

5. An easier method is that each of them should keep whatever silver he wishes to keep, and the other should keep whatever silver coins he wishes to keep. However, each one should also add some money to his silver or silver coins. He should then say: "I am buying this silver and this money in exchange for these silver coins and this money." In so doing, they will save themselves from all technicalities.

6. If the price of silver has dropped and one is able to purchase R1.50 worth of silver for R1 (made of silver) and one feels that if he has to purchase R1.50 worth of silver for R1, he will suffer a loss, then the method of avoiding this and also avoiding any interest is that he should include some money (not made of silver) in the price of the silver irrespective of how little it may be, e.g. he purchased R15 worth of silver for R10. In this way, it would be understood that the silver worth R9 was in exchange of the nine silver coins of R1 each whilst the cash (i.e. other coins not made of silver) of R1 was in exchange of the remainder.

7. A person wishes to purchase high quality silver in exchange for his inferior quality silver and is unable to acquire an amount of high quality silver which is equal in weight to his inferior quality silver. In such a case, he should first sell his inferior quality silver for whatever price he may be able to get. Thereafter, he should purchase the high quality silver with the money that he receives. In buying and selling, the rules that have been mentioned above should also be borne in mind. Alternatively, both the buyer and seller could include some money in both the silver and thereafter undertake the transaction.

8. Most women purchase silver laces, brocades, tassels, etc. from the bazaars. They should also bear the above *masâ'il* in mind because this is also silver and silver coins are being paid in exchange for these silver items. Even in this case, an easy method will be to include some money on either side and then undertake the transaction.

9. If a person purchases an item which is made of gold or silver and it is such that it is entirely made of gold or entirely made of silver and it does not contain anything else, then the same rule will apply. That is, if a gold item is being purchased with silver or silver coins, or a silver item is being purchased with gold coins, it will be permissible to purchase that item irrespective of the difference in weight. The only factor that they have to worry about is that the transaction must be completed there and then. None of the parties must have any outstanding amount. But if a silver item is being purchased with silver coins or a gold item is being purchased with gold coins, it will be *wâjib* for them to be equal in weight. If there is any shortfall or extra on either side, the item should be purchased through the above-mentioned methods.

10. The item is such that it has some other metal or stone in addition to the silver. For example, an armlet has been filled with sealing-wax, a stone has been set onto a nose-ring, a stone has been set into a ring, or an armlet has not been filled with sealing-wax but instead it has been beaded with strands of wire (and beads). If these items have been purchased with silver coins, then check the

amount of silver they contain. Is the silver in the item which you have purchased equal in weight as that of the silver coins, is it more or is it less? If the silver in the item is definitely less than the weight of your silver coins, this transaction is permissible. If it is equal or more, the transaction will be regarded as interest. In order to save yourself from this interest, the above-mentioned methods should be employed. That is, the silver coins with which you will be paying should be less in value than the silver that the item contains and include some cash in order to fill in the balance. The condition or prerequisite of the entire transaction being carried out at one time (i.e. without any credit on either side) has also to be adhered to in all these *masâ'il*.

11. You have taken someone else's ring in exchange for your ring. Check if both have any stone or gem. If both the rings have a stone or gem, this exchange is permissible irrespective of whether the amount of silver in both the rings is equal, less or more. However, it is necessary that this exchange takes place in one sitting.

If both the rings are plain, i.e. without any stone, then the condition is that the silver will have to be equal. Even if there is a slight difference, it will be regarded as interest.

If one of the rings are plain and the other has a stone, it will be permissible to exchange one for the other only if the plain ring has more silver than the ring which has a stone. If it is not so, it will be *ḫarâm* to exchange and it will be regarded as interest.

Similarly, if this transaction and exchange does not take place at once; i.e. one of them hands over his ring immediately while the other says that he will give it at a later stage, then this will also be regarded as interest.

12. In all those *masâ'il* where we said that it is a condition or a prerequisite for the transaction to be executed in one sitting or at one time - this means that the transaction must be completed before the two can separate. If one of them separates or moves away before the transaction can be completed, it will not be considered and this will also be regarded as interest. For example, you purchase some gold, silver, or a gold and silver item from the jeweller in exchange for R10 worth of silver. In such a case, you should hand over the silver coins there and then. In the same way, the jeweller should hand over the item to you there and then. If the jeweller does not have the silver with him and says that he will go home just now and send the silver item to you, this will not be permissible. Instead, he should send someone to bring it for him. At the same time, you should not move from that place until the silver item is brought nor should you allow the jeweller to move away from there. If the jeweller asks you to go home with him and that he will give it to you over there, you should follow him closely and try to be with him all the time. If he disappears into the house or disappears somewhere else, it will be a sin and the transaction will not be permissible. You will have to renew the entire transaction.

13. After purchasing the item, you went home to bring the silver coins, or the jeweller went to relieve himself or went into the back of his shop for some work. In so doing the two of you were separated from each other. This is not permissible and the transaction will be regarded as interest.

14. If you do not have the silver coins with you at that time and you wish to purchase the item on credit, then the method of purchasing the item is that whatever amount you have to pay for the item, borrow that amount from the person as a loan. Once you have taken that amount, pay for the item that you wish to purchase, and the responsibility to re-pay the loan will remain on your shoulders. You can re-pay this loan whenever you wish.

15. You purchased a head-covering or hat which has been embroidered with silver at a price of R10 worth of silver. In such a case, try to estimate the amount of silver that will come out from that head-covering. After estimating the amount of silver, it will be *wajib* on you to pay an equivalent amount from your silver coins immediately. The balance of the price could be paid whenever you wish. The same rule will apply to pre-set jewellery. For example, you purchased jewellery to the value of R50 in silver while it has R20 worth of silver in it. In such a case, you will have to pay the R20 immediately, and the balance could be paid whenever you wish.

16. You purchased cash money in exchange for silver coins. The rule in this regard is that it is not necessary for the transaction to be executed immediately. Instead, it will be sufficient if it is fulfilled by one of the parties. For example, you gave the silver immediately while he gave the cash money after some time. Alternatively, he gave you the cash money immediately, while you gave him the silver after separating from him. This is permissible. However, if you take small change (coins in small denominations) together with the cash money, this small change will have to be given there and then.

However, it should be borne in mind that this rule with regard to cash will only be applicable when the shop-keeper has the cash money in his possession but is unable to hand it over immediately due to some reason, or because it is still at home and he will bring it for you from there. But if he did not have the money in his possession and said that he will give it to you after selling some of his goods or, he gave you a part of the money now and said that when he makes a sale and receives some money you must come and take the balance of what he owes you; this will not be permissible. Since most of these debts take place on account of an absence of money,

it is therefore preferable not to leave any money on credit. If it becomes necessary to undertake such a transaction, take whatever money the person has as a loan and let him keep the silver as an *amânah*. Once he gives you all the money undertake the transaction.

17. If a person gives gold coins in exchange for silver coins, it is *wâjib* for both of them to be present and for the transaction to be carried out in the presence of the buyer and seller.

18. A person purchased a gold or silver item with gold or silver coins and made the condition that he has the right to keep the item or return it within one day or three days. This is not permissible. One should not make conditions of this nature in such transactions.

Items sold by weight

1. We will now explain the rules with regard to items sold by weight, such as dry groceries, meat, steel, copper, vegetables, salt, etc. If a person wishes to exchange or purchase any of the above-mentioned items (or items that fall under this category) in exchange for the same item, e.g. he wishes to exchange wheat in return for wheat, rice in exchange for rice, flour in exchange for flour or any other similar item which is the same, then the rule in this regard is that it is *wâjib* to take the following two factors into consideration: (i) the weight of the item will have to be equal on both sides. Even the slightest difference in weight will not be permitted. If not, it will be regarded as interest. (ii) If the two parties do not take possession of the respective items, the minimum requirement is that the wheat of both should be kept separately. You should take your wheat, weigh it, keep it separately and tell him that this wheat is kept over here, he can take it whenever he wishes. In the same way, he should also weigh his wheat, keep it separately and tell you that this wheat is kept over here and that you can take it whenever you wish. If they do not do this and separate from each other (or go away), they will be committing the sin of interest.

2. A person wishes to give his inferior quality wheat in exchange for wheat that is of a high quality, or inferior quality flour in exchange for flour that is of a high quality. When engaging in exchanges of this nature, it is obvious that no one would give an equal amount. In order to save oneself from interest, one should sell this inferior quality wheat or flour in exchange for money. For example, by selling a certain amount of flour for R2. Thereafter, he should purchase the high quality flour (or wheat) with the R2 that he received. This is permissible.

3. If an item is being exchanged for another item, e.g. a person gives some wheat and takes rice, barley, gram, corn, salt, meat, vegetables, etc., then in such a case it is not *wâjib* for the weight of both the items to be exactly the same. He can give a kilo of wheat in exchange for 10 kilos of rice or any other item. He could also give a kilo of wheat in exchange for a fraction of a kilo of any other item.

However, the second factor is *wâjib* here as well. That is, the transaction must be executed in the presence of both the persons. Alternatively, the minimum is that the items of both the persons must be kept separately. If they do not do this, they will be committing the sin of interest.

4. A woman purchased vegetables from the hawker in exchange for a kilo of gram. She then separated herself from there and went into the house to bring some wheat. This is *h̲arâm* and not permissible. She will have to recommence the entire transaction.

5. Items which are sold by weight were purchased with silver coins, money, clothes, or any other item which is not sold by weight but sold by measurement or by counting. For example, the person gave a metre of material and took some wheat or similar item (which is sold in weight) in exchange. Alternatively, he gave some wheat or gram and took some guavas, oranges, pears, eggs, or any other item that is sold by counting. In short, on one side we have an item that is sold by weight, and the other side we have an item that is sold by counting or measuring. In such a case, **none** of the two factors which we had mentioned will be *wajib*. For R1, a person can purchase as much wheat, flour, or vegetables as he wishes. Similarly, he can give some clothes and take as much dry groceries as he wishes. By giving some wheat, gram, etc. he can take as much guavas, oranges, etc. as he wishes. All this is possible irrespective of whether the entire transaction is executed in one sitting or whether it is completed after them separating. In all cases this transaction will be correct.

6. On one side there is sifted flour while on the other side there is un-sifted flour. Alternatively, on one side there is course flour while on the other side there is fine flour. When exchanging such flour, it will be *wâjib* for them to be equal in weight. It is not permissible to have any difference in the weight. If it becomes necessary to exchange it in this way, the above-mentioned methods should be adopted.

If on one side you have wheat flour and on the other side you have gram flour or rice flour, then in such a case it will not be *wâjib* to have an equal weight of both. However, the second factor, i.e. that the transaction must be executed in one sitting, is *wâjib*.

7. In **no** way is it permissible to exchange wheat for flour. This is irrespective of whether you give a kilo of wheat in exchange for a kilo of flour, or whether there is any difference in their weight. In all cases it is not permissible. However, if the person gives some wheat and does not take any wheat flour, instead he takes the flour of some other item such a gram flour, it will be permissible to do so. However, the transaction will have to be executed there and then.

8. A person gave mustard seeds and took mustard oil in return or he gave sesame seeds in exchange for sesame oil. In such a case you should check whether this oil is definitely more than the oil that can be extracted from these mustard or sesame seeds or not. If this oil is more, it will be permissible to undertake such a transaction provided it is executed there and then. If it is equal to or less, or you have a doubt as to whether it is more or not, it will not be permissible. Instead it will be regarded as interest.

9. A person gave beef in exchange for mutton. It is **not** *wâjib* for the weight of both to be the same. There can be a difference in the weight. However, the transaction will have to be executed there and then.

10. A woman gave her water pitcher and took another one in exchange. Alternatively, she exchanged her water pitcher for a small pot or pan. In such a case it is a condition for both the items to be equal in weight and for the transaction to be executed there and then. If there is a slight difference in the weight, it will be interest. This is because both the items are made of copper and they will therefore be regarded as being of the same category. If they are equal in weight but the transaction was not executed there and then, it will also be interest. However, if one item is made of copper and the other of steel, brass or any other metal, it will be permissible to have some difference in weight. However, the transaction will have to be executed there and then.

11. A woman purchases a kilo of wheat on credit from a person and says: "I don't have any wheat. However, in compensation for your wheat I will give you two kilos of gram." This is not permissible because it means that the woman is exchanging her gram for wheat and at the time of exchanging it is necessary to have the entire transaction to be executed there and then. There must be no credit remaining. However, if the need arises to carry out such a transaction, she should take the wheat on credit but she should not mention that she will give two kilos of gram in exchange for it. Instead, after some time she should bring the gram and inform the person thus: "I am giving you this gram in exchange for the wheat that I had taken from you." This is permissible.

12. In all the above-mentioned *masâ'il* it is a prerequisite for the entire transaction to be executed there and then. If this is not done, then the minimum is that both the items should be weighed there and then and kept separately. If this is not done, the transaction will be regarded as interest.

Items sold by measurement or counting

1. The following rules apply to items that are not sold by weight, but sold either by measurement or counting. If a particular type of item is exchanged for the same type of item, e.g. guavas are exchanged for guavas, or oranges are exchanged for oranges, or a fabric is exchanged for similar fabric, then in all these cases it is **not** a prerequisite for both the items to be equal. It is permissible to have some difference. However, it is *wâjib* for the transaction to be executed there and then.

If the item that is being exchanged is different from the other item, e.g. guavas are exchanged for oranges, wheat is exchanged for guavas or a fine fabric is exchanged for a coarse fabric, this will be permissible under all circumstances. It is not *wâjib* for both the items to be equal nor is it *wâjib* to execute the transaction there and then (i.e. it is permissible to take, for example, the guavas now and give the oranges later on).

Additional points

1. The essence of this entire explanation is that apart from gold and silver, if the same item is on either side and it is sold by weight, e.g. wheat in exchange for wheat or gram in exchange for gram, then it is *wâjib* for them to be equal in weight and it is also *wâjib* for the entire transaction to be executed there and then.

If the same item is found on either side but it is not sold by weight, e.g. guavas in exchange for guavas, oranges in exchange for oranges or fabric in exchange for a similar fabric or, there are different items on either side but both are sold by weight, e.g. wheat in exchange for gram or gram in exchange for rice, then in both these cases it is not *wâjib* for them to be equal in weight. A difference in weight is permitted. However, it is *wâjib* to execute the entire transaction there and then.

Where both these factors are not found, i.e. the items are different on either side and both of them are not sold by weight, then in such a case a difference is permitted and it is also not *wâjib* to execute the entire transaction there and then. For example, exchanging guavas for oranges. Understand these *masâ'il* well.

2. A utensil made of china was exchanged for another such utensil of a different quality. Alternatively, a utensil made of china was exchanged for an enamelled copper utensil. Equality in these items is not *wâjib*. It is also permissible to give one such item in exchange for two such items. Similarly, it is permissible to give one needle in exchange for several needles. However, if there are copper utensils on either side or enamelled copper utensils on either side, then in such a case, the transaction will have to be executed there and then. But if the type is different, e.g. a utensil made of china in exchange for an enamelled copper utensil, then even this prerequisite is not *wâjib*.

3. Your neighbour comes to you and tells you: "Give me the *rotis* which you have made with one kilo of flour because a few visitors have come to my house. In return for these *rotis*, you can take a kilo or one and quarter kilos of flour or wheat. Alternatively, give me these *rotis* now and later you can take the flour or wheat from me." This is permissible.

4. When sending your servant or maid to purchase an item, explain to them carefully as to how they should conduct these transactions. It should not occur that they purchase something in an incorrect manner which would involve an interest transaction whereby you and all your children eat that item and are thereby caught up in eating something *harâm*. The sin of all those whom you feed from such food, e.g. your husband, your guests, etc. will fall on your shoulders.

***Bay'us Salam* or Forward buying**

1. Prior to harvesting or after harvesting the crops, one gives R100 to a person and says: "(After two or three months) in a certain month, on a certain day, I will take wheat in exchange for this R100 which I am giving you now." In addition to this, the person also specified the quantity of wheat that he will take in exchange for this money. This transaction is valid. He will have to give the wheat in the month and date which he had specified and at that very price which they had agreed upon. This is irrespective of whether the market value of the wheat on that specified date is more or less than the price that he had specified. Such a transaction is known as *bay'us salam*. In order for this transaction to be valid, there are several conditions. Try and understand them thoroughly.

(a) The type, quality, class, etc. of the wheat (or whatever other crop one is purchasing) should be clearly mentioned so that there is no dispute when taking delivery of the item. For example, he must state: "You must give me a certain type of wheat. It must not be too fine nor too coarse. It must be of a high quality and not of an inferior quality. It must not be mixed with anything else such as gram, peas, etc. It must be thoroughly dried and not wet." In short, whatever type of item he wishes to purchase, he must clearly state how it should be so that there is no dispute later. If, at that time, he did not stipulate but merely said: "You must give me wheat in exchange for this R100", then this transaction will not be permissible. Alternatively, if he merely said that he must give him some husk or rice without specifying the type or quality; then this will not be permissible.

(b) The second condition is that he must also specify the weight, that for R100 he will take 10 kilos or 15 kilos or whatever the amount may be. If the person says that he must give it to him according to the market rate at that time or that he must give 2 kilos more than whatever the market rate will be at that time, this will not be permissible. The market rate will not be considered. At the time when making the agreement, the amount must be decided upon and once the stipulated date arrives, he must take the specified amount.

(c) The third condition is that he must also specify the price that he is going to pay, i.e. he is going to take the wheat for R100 or R200 or whatever the case may be. If the person does not specify this clearly but speaks in vague terms by saying that he will take some wheat for a few rands, then this is not valid.

(d) The fourth condition is that he must pay all the money at that very time and at that very place. If they agree on the entire transaction, separate and go away, and then the person comes back to pay the money, this agreement of theirs will be invalid and they will have to recommence the entire transaction. Similarly, if the person pays R50 in cash and the balance of R50 after some time, the *bay'us salam* will be valid in respect of the R50 and invalid in respect of the balance R50.

(e) The fifth condition is that the person must specify the time of taking delivery which must be a minimum of one month. That he will take the wheat after one month on a particular date. It is not permissible to stipulate a period less than one month. He can stipulate more than one month irrespective of how much more it may be. However, he must clearly state the month, day and date so that there is no dispute and the person does not say that he will not give it you immediately and you demand that you want it immediately. Therefore, stipulate everything before hand. If the person does not specify the month, day and date, and instead says that once the crop is harvested you must give it, this will not be valid.

(f) The sixth condition is that the person must specify the place where he wants the wheat, either in this town or in some other town. Alternatively, he could ask the person to deliver it to his house. In short, the person should clearly state where he wishes to have the wheat delivered or collected. If the person does not specify the place it will not be valid. However, if it is an item that is light and there

is no labour involved in transporting the item, e.g. a woman purchases musk or pearls, etc. then it is not necessary to mention the place. Wherever he meets the person, he can hand it over.

If the *bay'us salam* is executed according to the above-mentioned conditions, the transaction will be valid, if not, it will not be valid.

2. If items other than wheat and other crops are such that at the time of purchasing them they can be clearly described in order to prevent any dispute at the time of taking delivery, then *bay'us salam* with regard to such items will also be valid. Such items include eggs, bricks and clothes. However, all the necessary details will have to be mentioned, e.g. he will have to specify the size of the bricks, their length, their width, etc. The cloth will have to be described as to whether it is of silk, how fine or coarse it should be, etc. The eggs will have to be described as to whether they will be farm eggs or eggs produced from battery chickens, etc. In short, all the necessary details will have to be clearly mentioned so that there is no dispute later on.

3. A person purchased five bags or five baskets of husk for R100 on the basis of *bay'us salam*. This transaction will not be valid because you get different sizes of bags and baskets. However, if they are able to specify and agree upon a certain size or conduct the transaction by weight, it will be valid.

4. An additional condition for the validity of *bay'us salam* is that from the time that they conduct the transaction till the time that they specified for delivery of the item, that item must be available in the market and it must not become scarce. In the course of this time, if this item becomes absolutely scarce to such an extent that it is unavailable in the markets of this country and can only be obtained from elsewhere after much difficulty, then this *bay'us salam* will be invalid.

5. When conducting the transaction, the person says: "After the crop is harvested, in a certain month I will take the fresh wheat or, I will take the wheat that comes from a particular farm." This is not permissible. Such a condition should therefore not be made. When the specified time approaches, the person can give the old or the fresh wheat. However, if the fresh wheat is already harvested, it will be permissible to make a condition with regard to the fresh wheat.

6. You had agreed to take wheat to the value of R100. The specified time expired and went beyond that as well and this person did not give the wheat as yet. Nor is there any hope of receiving it. In such a case it is not permissible for you to ask him not to give you the wheat and that in place of the wheat he should give you gram, rice or something else. It is not permissible to take anything else in place of the wheat. You could either give him more time in which he could give you the wheat or you could take your money back.

Similarly, if both of you annul the *bay'us salam* and you decide not to take the wheat and take the money back, then you cannot take anything else from him in place of that wheat. You will have to take your money back. Similarly, if the transaction becomes annulled on its own, e.g. that item has become scarce and cannot be obtained, then even in such a case you will have to take your money back. You cannot take anything else in place of the wheat. You could take your money and purchase something else with that money from him.

The taking of loans

1. It is permissible to take loans of items which could be replaced, such as dry groceries, eggs, meat, etc. It is not permissible to take loans of items which are difficult to replace (i.e. it is difficult to obtain an exact replica of the item) such as, guavas, oranges, goats, fowls, etc.

2. At a time when 10 kilos of wheat was being sold for R10, you borrowed 5 kilos. Thereafter, the price of wheat dropped and 20 kilos of wheat began to be sold for R10. You will still have to give 5 kilos and not more. Similarly, if the price rises, you will still have to give 5 kilos.

3. When the person returned the wheat that he had borrowed from you, he gave you wheat of a higher quality. It is permissible to accept this wheat and it is not regarded as interest. However, at the time of borrowing the wheat it is not permissible to say that you will take wheat that is of a higher quality. It should be remembered that the wheat should not be more in weight. If you take wheat that is more in weight than the one that you had given, it will not be permissible. You must weigh the wheat properly and give it. If slightly more is given (as a precaution), it will be overlooked.

4. You borrowed money or some grains on the promise that you will return it within one month or fifteen days and the person accepted this promise. Even then, mentioning this period will not be considered. In fact, it is not permissible to mention any period. If the person who lent the money or grains needs the same and asks for it, or asks for it without even really needing it, you will have to return it.

5. You borrowed two kilos of wheat, flour or something else. When the person asked for it, you replied: "I do not have any wheat at the moment. In place of that wheat take R2." The person agreed to take the money instead. In such a case, the money will have to be handed over to the person there and then. If the person goes into the house in order to bring the money and separates from the person, this agreement will become invalid. He will have to repeat the entire agreement with regard to taking the money instead of the wheat.

6. A person borrowed one silver coin whose market value was R5. Thereafter, the market slumped and the value of the same coin dropped to R4. The person does not have to give any additional silver in order to cover up the R1. Instead, he merely has to give the same silver coin back or any other one which is equal to that one in weight. The person cannot say that he is not going to take the silver coin and that he must bring R5 in cash instead.

7. It is the custom in certain homes that one house may borrow five cooked *rotis* now, and later when they make their *rotis*, they return them. This is permissible.

Giving guarantees

1. Na‘îmah (name of a woman) was owing money to someone. You went and gave a guarantee that if she does not fulfil this debt, the person must come and collect it from you or that you are responsible for her, or that she owes you as well (i.e. since you have trusted her and lent her money, it is okay for the other person to trust her as well), or you mention some other words which could be regarded as a guarantee. The person to whom the money was owed also accepted this guarantee of yours. It now becomes *wâjib* on you to fulfil this guarantee which you gave. If Na‘îmah does not fulfil this debt, you will have to fulfil it and the creditor has the right to ask for the money from whomsoever he wishes, i.e. either from Na‘îmah or from you. As long as Na‘îmah does not fulfil her debt or does not have it waived, you will continue being her guarantor and being responsible for the fulfilment of the debt. However, if the creditor waives your responsibility and says that you are now completely absolved from this agreement and that he will not ask you to fulfil the debt, then this guarantee of yours will no longer remain. If the creditor does not accept your guarantee from the very beginning and says that he is not going to take your guarantee into consideration, you will not be responsible.

2. You had given a guarantee on behalf of someone. This person did not have any money to fulfil the debt. You therefore had to fulfil it on his behalf. If you had given this guarantee upon the insistence of the debtor, you can claim whatever money you paid to the creditor on behalf of the debtor. If you had given this guarantee out of your own free will, you will have to see who had accepted your guarantee first; was it the debtor or the creditor? If the debtor had accepted your guarantee first, it will be regarded as if you had given your guarantee on his instance. You can therefore claim your money from him. And if the creditor accepted your guarantee first, you do not have the right to claim it from the debtor. It will be regarded as if you fulfilled his debt out of your good-heartedness. If the debtor gives you the money on his own, it will be acceptable (but you cannot demand it).

3. If the creditor grants a respite of one month or fifteen days to the debtor, then he (the creditor) cannot demand this money from the guarantor during this period.

4. You did not give a guarantee to pay on behalf of the debtor. Instead, the money of the debtor was kept in your custody as an *amânah*. You therefore said that this person's *amânah* is kept by you and that you will pay the creditor from this *amânah*. However, the *amânah* that was kept by you got stolen or disappeared through some other way. Your guarantee will no longer be applicable. It will not be *wajib* on you to pay it nor can the creditor demand it from you.

5. You wished to go somewhere, so you hired or rented a car or truck from someone. Another person came to the owner of the car and gave a guarantee that if you do not return it, he will give his own car to the owner. Such a guarantee is valid. If you do not return the car, the guarantor will have to give his own car to the owner.

6. You gave a certain item of yours to a person to go and sell it. He sold it but did not bring the money and says to you: "The money cannot go anywhere. I am responsible for it. If you do not get it, you must come and collect it from me." Such a guarantee is not valid.

7. A person says: "Leave your fowl en-caged in this fowl-run. If the cat captures it, I am responsible. You must take it from me." Alternatively, he says the following with regard to a sheep: "If the wolf captures it, I am responsible." Such a guarantee is not valid.

8. If an immature boy or girl gives a guarantee, it will not be valid.

Passing over of debts to someone else

1. You owe money to Shafî‘ah while Râbi‘ah owes you money. Shafî‘ah asked you for the money which you owe her. You reply: "Râbi‘ah is owing me some money. Take the money which I owe you from her and do not ask me." If Shafî‘ah agrees to this there and then, and Râbi‘ah also agrees to this, then you are absolved from the responsibility of your debt to Shafî‘ah. Shafî‘ah cannot ask you for the money; she will have to ask Râbi‘ah, irrespective of when she receives the money. Furthermore, the money that you have asked Shafî‘ah to collect from Râbi‘ah, you cannot claim that amount from Râbi‘ah. However, if Râbi‘ah is owing you more than what you were owing Shafî‘ah, you can claim the balance from Râbi‘ah. If Râbi‘ah pays the money to Shafî‘ah, well and good. But if she did not pay and passes away, then Shafî‘ah will be paid after selling all her (Râbi‘ah's) personal belongings. If Râbi‘ah did not leave behind any wealth or possessions or, while she was alive she denied owing you any money, took an oath that she owes no money to you, and there are no witnesses in this regard as well, then in such a case Shafî‘ah can ask you for the money that you owe her and can also demand it from you.

If in the very beginning you ask Shafî‘ah to take the money from Râbi‘ah and she does not agree, or Râbi‘ah herself is not happy about giving the money to Shafî‘ah, then this debt has not fallen off your shoulders (i.e. you are still responsible to pay Shafî‘ah her money).

2. Râbi‘ah was not owing you any money. However, you passed on your debt (money which you were owing to Shafî‘ah) to Râbi‘ah. Râbi‘ah accepted this and Shafî‘ah also agreed. Even in such a case your debt to Shafî‘ah will be passed over to Râbi‘ah and she will be responsible to fulfil it. Therefore, all the above-mentioned rules will also apply over here. After fulfilling the debt on your behalf, Râbi‘ah can claim that money from you. However, she does not have the right to claim that money before she can fulfil it on your behalf.

3. You had kept some money with Râbi‘ah as an *amânah*. You therefore passed over your debt (money which you were owing to Shafî‘ah) to Râbi‘ah. Thereafter, that money which was with Râbi‘ah got lost or disappeared in some way or the other. Râbi‘ah is no longer responsible. Instead, Shafî‘ah will demand the money from you and take it from you. Now she has no right to demand or take the money from Râbi‘ah.

4. If you pass over your debt to Râbi‘ah and thereafter you yourself fulfil this debt and pay the money to Shafî‘ah, this will be valid. Shafî‘ah cannot refuse to accept the money from you and insist on taking it from Râbi‘ah.

Appointing a person as a *wakîl* (representative)

1. Just as a person has the power to carry out a certain work on his own, he also has the choice of appointing someone to carry out that task on his behalf. This is applicable in buying and selling transactions, taking or giving on rent, getting married, etc. For example, sending the domestic servant to the market to purchase something, selling something through her, sending her to hire a car, taxi, etc. The person who is appointed for such a task is known as a *wakîl* (representative or proxy) in the *Sharî‘ah*. If you send the domestic servant or labourer to purchase something for you from the market, he will be your *wakîl*.

2. You sent the domestic servant to purchase meat. She purchased the meat on credit. The butcher cannot demand the money for the meat from you. He will have to ask the domestic servant who will in turn ask you for the money. Similarly, if you ask your domestic servant to sell a certain item for you, you do not have the right to ask or demand the money from the person who purchased the item. He will pay the money to the person from whom he purchased the item (in this case, your domestic servant). But if he comes and gives the money to you, it will be permissible. What this means is that if he refuses to give the money to you, you cannot force him to do so.

3. You sent your worker to purchase something and he brought it. He has the right to refuse to hand over the item to you until you give him the money for it. This is irrespective of whether he paid for it with his own money or whether he has not paid for it as yet. However, if he purchased it on credit on the promise that he will pay within five or ten days, then he cannot ask you for the money before the stipulated number of days.

4. You asked your domestic servant to purchase one kilo of meat. She comes home with one and half kilos. It is not *wajib* for you to accept the one and half kilos. If you do not take it, she will have to take the half kilo.

5. You asked a person to go and purchase a certain goat from a certain person for R200. This *wakîl* cannot go and purchase that goat at that price for himself. In other words, when you ask the *wakîl* to purchase something specifically for you, it is not permissible for him to purchase that very item for himself. However, if he purchases it at a price more than what you had specified, it will be permissible for him to purchase it for himself. But if you did not specify any price, it will in no way be permissible for him to purchase it for himself.

6. You did not specify any particular goat. You merely asked him to purchase a goat for you. It will be permissible for him to purchase a goat for himself as well. He can purchase whichever one he wishes to purchase for himself, and whichever one he wishes for you. If he purchases it with the intention that he is purchasing it for himself, it will be his. If he purchases it with the intention that he is purchasing it for you, it will be yours. And if he purchases it with **your** money, it will be yours irrespective of what intention he makes when purchasing it.

7. He purchased a goat for you. However, before he could give it to you, it died or got stolen. In such a case, you will have to give him the money for that goat. If you tell him that he had purchased that goat for himself, then your money will be lost if you had already given him the money. But if you hadn't given him the money and he comes to you now to ask for the money, then if you are able to take an oath that he had purchased the goat for himself, then his goat will be lost. And if you are unable to take an oath, you will have to accept his word.

8. The labourer or domestic servant purchased an item for you at a high price. If the price is slightly higher than the normal market value, you will have to take the item and give the money for it. But if the price is extremely high to such an extent that no one can quote such a high price, it is not *wajib* on you to accept it. If you do not accept it, he will have to take it.

9. You gave an item to a person to sell. It is not permissible for this person to purchase the item for himself and give the money to you. Similarly, if you ask a person to purchase an item for you, he cannot bring his own item and sell it to you. If he wishes to sell his item to you, or purchase your item for himself, he must clearly state so by saying: "This is my item, you can purchase it from me" or "I will purchase this item from you." It is not permissible to do so without clearly stating this.

10. You sent the domestic servant to purchase goat meat. She comes back with beef. You have the choice of either accepting it or rejecting it. Similarly, if you send her to purchase potatoes and she comes back with *bhindi* (lady's fingers - a vegetable) or anything else, it is not necessary for you to accept it. If you reject it, she will have to take it.

11. You asked her to purchase something worth R1 and she comes with R2 worth. You have the right to take R1 worth and give the extra back to her.

12. You sent two persons to purchase a certain item. It will be necessary for both of them to be present when purchasing the item. It is not permissible for only one person to purchase the item. If only one person purchases it, the validity of the transaction will be dependent on you. If you accept it, it will be valid.

13. You asked a person to purchase a goat, a cow or something else for you. This person did not purchase it himself but sent someone else. It will not be *wâjib* for you to accept what this third person purchases. You can accept it or reject it. However, if he himself purchases it for you, you will have to take it.

Dismissing a *wakîl*

1. The right to dismiss a *wakîl* remains with you all the time, e.g. you say to a person: "I need a goat. If you come across one, you must buy it for me." Thereafter you stop him from purchasing it for you. He now has no right to purchase it for you. If he purchases it, it will be his responsibility. You do not have to take it.

2. You did not dismiss a *wakîl* yourself. Instead, you wrote him a letter or sent someone to inform him that he should not purchase the item for you. Even then, he will be dismissed. If you did not dismiss him yourself, but someone else went on his own and informed him that you have dismissed him and that he should not purchase the item, then he will be considered to be dismissed if two persons informed him of this or one reliable, religious person informed him of this. But if this was not so, he will not be dismissed. If he purchases the item, you will have to take it.

Mudârabah or Silent partnership

1. You gave some money to a person in order to conduct some business. You told him that he should conduct some business and the profits that accrue from there will be shared between the two of you. This is permissible. This is known as *mudârabah*. However, there are several conditions for this. If these conditions are fulfilled, it will be valid. If not, it will not be permissible and will be regarded as *fâsid*. The conditions are:

(a) You must mention the amount of money you wish to give him and also hand it over to him in order to conduct the business. If you do not hand over the money to him and keep it with you, this agreement will be *fâsid*.

(b) You should also specify how the profits will be shared by mentioning the percentage that each one will receive. If this is not specified and you merely said that we will share the profits, this will be *fâsid*.

(c) When specifying the share of profits, do not say that from all the profits, R100 will be mine and the balance yours or R100 yours and the balance mine. Instead, you should specify the percentage, e.g. half the profits will be mine and the other half yours, one third mine and two thirds yours or one quarter mine and three quarters yours. In short, the distribution should be according to the profits that accrue. If this is not so, the agreement will be *fâsid*.

(d) Only if there is a profit will the person who is working receive a share of the profits. If there are no profits, he will not receive anything. If you say that even if there are no profits I will give you a certain amount from the capital, this agreement will be *fâsid*. Similarly, if you make this condition that if there are any losses, they will be borne by the person who is working or borne by both of us, it will also be *fâsid*. The rule is that if there are any losses, it will be the responsibility of the owner and it will be **his** money that has been lost.

2. As long as the person has the money with him and has not purchased the goods for trade as yet, you have the right to dismiss him and take the money back. Once he purchases the goods, you do not have the right to dismiss him.

3. If you make this condition that I will work with you or a certain employee of mine will work with you, then this agreement will be *fâsid*.

4. The rule with regard to *mudârabah* is that if the agreement is valid and there are no nonsensical conditions in it, then both of them will be partners in the profits. They must divide the profits according to their agreement. If there are no profits or if they suffered any loss, then the person who is working will not receive anything and he will not have to pay any compensation for the loss. If the agreement becomes *fâsid*, the person who is working will not be regarded as a partner in the profits. Instead, he will be regarded as any other ordinary employee. You must check the amount of salary he would have received had he been employed as an ordinary

employee and pay him accordingly. He will receive a salary irrespective of whether there are any profits or whether they suffer a loss. All the profits belong to the owner. However, if his salary is more than the profits, in such a case he will not receive a salary. Instead, the profits will have to be shared.

Note: Since women very rarely need such *masâ'il*, we have not written any lengthy explanations. Whenever the need arises, consult an *'âlim* so that you do not commit any sin.

Amânah or Trusts

1. A person came and gave you something to keep as an *amânah* and you accepted it. It is now *wajib* on you to safeguard it. If you display any shortcoming in safeguarding the item and it gets lost, you will have to compensate for it. However, if you did not display any shortcoming in safeguarding the item and it still gets lost either by being stolen or getting burnt when your house caught on fire, etc. then that person cannot demand any compensation from you. In fact, even if at the time of accepting the *amânah* you said to the person that you are responsible for it and that he can take the money for it if it gets lost, he does not have the right to demand any compensation. Compensating him out of your own free will is another matter.

2. A person comes and says: "I am going for some work. Please keep this item for me." You reply: "Okay leave it here." Alternatively, you do not say anything but merely remain silent. That person leaves it with you and goes away. This becomes an *amânah*. However, if you clearly state that you are not going to keep it and that he should keep it with someone else or you do not accept it and yet the person keeps it with you and goes away, then that item will not be an *amânah*. However, if you pick up that item and keep it away after the departure of the person, it will become an *amânah*.

3. Several women were sitting together. A lady comes, keeps an item with them and goes away. It is *wajib* on all of them to safeguard that item. If they leave that item behind and go away and it disappears thereafter, they will have to pay compensation. If all of them did not leave at once but left one after the other, it will be the responsibility of the last person to safeguard the item. If she leaves that place and the item disappears, compensation will be taken from her.

4. The person who has an *amânah* with her has the right to keep the item with her and safeguard it or to give it to her mother, sister, husband or any such relative who lives in the same house as hers and by whom she also keeps her possessions at the time of need. However, if any of the relatives are not trustworthy, it will not be permissible to keep it with them. If she intentionally gives it to such an unreliable person, she will have to pay compensation in the event of that item disappearing.

It is not permissible to keep an *amânah* by anyone else (besides the above-mentioned) without the permission of the owner. This is irrespective of whether the person is a total stranger or a distant relative. If an *amânah* is kept with such a person, she will have to pay compensation in the event of that item disappearing. However, if this person is such that she herself entrusts her with her own possessions, then it will be permissible to keep an *amânah* with that person.

5. A person came and gave you an item to be kept as an *amânah*. You forgetfully left it behind and went away. If it disappears, you will have to pay compensation. Alternatively, you left the lock of the closet or safe open and went away. And there are several persons sitting over there. Furthermore, the item is such that it generally cannot be safeguarded without being locked. In the event of it disappearing, you will have to pay compensation.

6. Your house caught on fire. At such a time, it is permissible to keep the *amânah* with strangers as well. However, once this excuse (house being on fire) is no more, you should immediately go and take that *amânah* from that person. If you do not go and take it, you will have to pay compensation in the event of it disappearing. Similarly, if at the time of your death, none of your house folk are present, it will be permissible to give it to your neighbour.

7. If a person gives you gold or silver coins to be kept as an *amânah*, it will be *wâjib* on you to safeguard those very gold or silver coins. You cannot mix them with your gold or silver coins nor can you spend them. You should not think that all gold or silver coins are the same and therefore you will use them and when he asks you for them you will give him your own. This is not permissible. If the person permits you to use them, it will be permissible. However, the rule with regard to this is that if you keep those very coins aside, it will be regarded as an *amânah*. If they disappear, you will not have to pay any compensation. But if you seek his permission and use them, it will now be regarded as a debt and not an *amânah*. You will therefore **have** to pay him irrespective of whether they disappear or not. After using his coins, you kept aside the same amount in his name (with the intention that it is his). It will still **not** be regarded as an *amânah*. They will be regarded as your coins. If they are stolen, your coins will be considered to be stolen and you will still have to pay him. In short, once you use his coins, it will be regarded as your responsibility as long as you do not repay him.

8. A person kept R100 as an *amânah* with you. You sought his permission to use R50 and spent it. R50 will be regarded as a debt on your shoulders and R50 will be regarded as an *amânah*. Later when you obtain R50, do not mix it with his R50 which you kept as an *amânah*. If you mix it, the entire amount (R100) will not be regarded as an *amânah* and you will be responsible for the entire R100. If this amount disappears, you will have to repay the entire R100. This is because by mixing the money of *amânah* with your own, the entire amount becomes a debt and you will **have** to repay the entire amount irrespective of whether it disappears or not.

9. You sought the person's permission and mixed his R100 with your R100. The entire amount will be regarded as a partnership. If it is stolen, both the amounts will be considered to be stolen and there is no need for any compensation. If part of the money is stolen and part is left behind, then from the money which has been stolen, half will be considered to be yours and half his. If one person had given R100 and the other R200, then the amount that is stolen will be calculated accordingly, e.g. if R12 is stolen, R4 of the person who gave R100 will be considered to be stolen and R8 of the person who gave R200. This rule will only apply if it was mixed with his permission.

If you mix it without his permission, the rule that has been mentioned previously will apply. That is, by mixing the money of *amânah* with your money without the owner's permission, that *amânah* becomes a debt. That money no longer remains an *amânah*. Whatever money from there disappears will be regarded as yours and you will **have** to repay him.

10. A person kept a goat or cow as an *amânah* with you. It is not permissible for you to drink its milk or benefit from it in any other way. However, it will be permissible for you to do so if you obtain his permission. Whatever milk you drink without permission will have to be paid for.

11. A person kept clothing, jewellery, a bed, etc. as an *amânah*. You cannot use these items without permission. If you use these items without permission and while using them, the clothing gets torn or stolen, or the jewellery or bed breaks or gets stolen, then in all these cases you will have to pay compensation. However, if you repent from this action and keep these items away safely and thereafter they disappear, you will not have to pay any compensation.

12. You removed the clothing which was given to you as an *amânah* from the cupboard with the intention that you will wear it in the evening for a particular occasion. However, before you could wear it, it got stolen. You will still have to pay compensation.

13. The cow or goat which was given to you as an *amânah* fell ill. You gave it medication. Because of this medication it died. You will have to pay compensation. If it dies without your giving it any medication, you will not have to pay any compensation.

14. A person gave you some money. You kept it in your wallet or cash pocket. However, this money did not go into your wallet or cash pocket. Instead, it fell down but you were under the assumption that it is in your wallet or cash pocket. You will not have to pay any compensation.

15. When a person asks for his *amânah*, it is *wâjib* to hand it over to him immediately. It is not permissible to delay without any valid excuse. A person asks you for his *amânah*. You reply that you are busy now and that he must take it from you tomorrow. The person agrees - there is no harm in this. If the person is not happy about taking it tomorrow and goes away angrily, that item will no longer be regarded as an *amânah*. If it disappears, you will have to pay compensation.

16. A person sent someone to collect his *amânah*. You have the right of refusing to hand it over to this person with the message that the person must come himself and that you will not give it to anyone else. If you hand it over to this messenger thinking him to be honest and later the owner says that he did not send him, the owner can demand the item from you. You can take the item back from that person. If the item is no longer in his possession, you cannot demand the money for it from him but the owner can demand it from you.

'*Âriyah* or Borrowed items

1. You borrowed clothing, jewellery, a bed, utensils, etc. from someone for a few days and told them that you will return them once your need for them is over. The rule with regard to this is the same as that of an *amânah*. It will be *wâjib* on you to safeguard these items. If such borrowed items disappear despite your taking all the precautions to safeguard them, then that person cannot demand any compensation from you. In fact, even if you had told that person that if it gets lost you will compensate him, it is not permissible for him to take any compensation. But if you did not safeguard it and it therefore got lost, you will have to pay compensation for it. Furthermore, the owner has the right to take back his item whenever he wishes. It is not permissible for you to refuse to return it to him. If you refuse to hand it over to him despite his asking you to do so and thereafter it gets lost, you will have to pay compensation.

2. If the owner permitted you to utilise the item in a particular manner, you will have to utilise it in that very manner. You cannot use it in any manner contrary to that which he permitted. If you use it in a contrary manner and it gets lost, you will have to pay compensation. For example, a woman lent you her scarf in order to cover your head. Instead, you spread it out on the ground and lied down on it. On account of this it became damaged. She lent you her couch and so many people sat on it that it broke. She lent you a glass utensil and you placed it over the fire and it therefore broke. Alternatively, you used any other item contrary to its normal manner of usage. In all such cases you will have to pay compensation. Similarly, if you borrow an item and have this evil intention in your heart that you will not return it but keep it for yourself, you will have to pay compensation if it disappears.

3. You borrowed an item for a specific number of days. It will be necessary to return it on the expiry of that period. If you do not return it within the specified number of days and it gets lost, you will have to pay compensation.

4. If the owner lent an item and clearly stated that you can use it yourself and also give it to others to utilise, then you have the right to lend it to others. Similarly, if the owner did not clearly state this but your relationship with him is such that you have full conviction that others are permitted to utilise it as well, then the above rule will also apply. If the owner clearly prohibited you from lending it to others or allowing others to utilise it, then under no circumstances will it be permissible for you to give it to others.

If you borrowed an item telling the owner that you will use it and he did not prohibit you from giving it to others nor did he clearly permit you to do so, then check the nature of the item. If it is such that the manner of utilising it is the same and everyone utilises it in the same manner without there being any difference whatsoever, it will be permissible for you to use it and to allow others as well. If the item is such that it is not utilised in the same manner - some people use it in the proper manner while others mishandle it, then it will not be permissible for you to allow others to utilise it.

Similarly, if you borrowed an item telling the owner that a certain relative or friend will use it and the owner did not mention anything about you using it yourself or not using it, then the same rule will apply here as well. That is, if the manner of utilising it is the same, it will be permissible for you to use it. If not, it will not be permissible for you to use it. Only that person in whose name you borrowed it will be permitted to use it.

If you borrowed an item without informing the owner as to who is going to utilise it and the owner did not specify anyone as well, then the rule is that if the manner of utilising it is the same, it will be permissible for you to utilise it and give it to others as well. But if the manner of utilising it is not the same and you already commenced utilising it, it will not be permissible for you to give it to others. If you did not commence utilising it and gave it to someone else, it will not be permissible for you to utilise it. Understand this well.

5. It is not permissible for the parents and others to lend items that belong to their immature children. If they lend it out and it gets lost, they will have to pay compensation. Similarly, if an immature child lends his item on his own accord, it will not be permissible to take it.

6. You borrowed an item from a person. Thereafter, the owner passed away. Once he passes away, it does not become the possession of the borrower. It will therefore not be permissible for you to use it. Similarly, if the borrower passes away, it will not be permissible for his inheritors to use it in any way.

***HIBA* or GIFTS**

1. You gave an item to a person and he accepted it. Alternatively, he did not accept it verbally, instead, you placed it in his hand and he took it. That item will now be his and it no longer belongs to you. In the *Sharî'ah* this is known as *hiba* - a gift or present. There are several conditions for this. One is that you have to hand over the item to the person and he has to take possession of it. If you tell him that you are giving him this item and he says that he is accepting it but you have not handed it over to him as yet, then this giving of yours is not correct. The item will still be considered to be under your ownership. However, if he takes possession of it he will become its owner.

2. You placed the item in front of him in such a manner that if he wishes he can take it, and you say to him: "Here, take this." By placing the item in such a way, he will also become its owner. It will be regarded as if he picked it up and took possession of it.

3. You gave a person clothing that is kept in a locked trunk but did not give him the keys to the trunk. This will not be regarded as taking possession of the item. Once you hand over the keys, possession will take place and he will become the owner of the clothing.

4. There is oil or any other substance in a bottle. You gave the bottle to a person but did not give him the oil. This giving will not be correct. Even if he takes possession of it he will not become its owner. Only when you take out your oil from it will he become its owner. If you give the oil but not the bottle and the person takes the bottle with the oil and tells you that he will empty the oil out and then return the bottle to you, then giving the oil in this manner will be correct. Once he takes possession of it he will become its owner. In short, if you wish to give a bottle, utensil, etc. it is a prerequisite to empty the utensil first. It is not permissible to give it without first emptying it. Similarly, if anyone gives a house, he must remove all his belongings and he himself must come out of it and then hand it over.

5. If you wish to give a person a portion of a certain item (i.e. half, quarter, one third or whatever the case maybe), first check the nature of the item. Will it be of any use after being divided or not? If it will not be of any use after dividing it, it will be permissible to give it. Such items are: a grinding mill that if it is split in half, it will not be of any use, a bench, a bed, a utensil, a pitcher, a bowl, a tumbler, a trunk, an animal, etc. Once the person takes possession of such items he will become owner of that portion which you have given to him and the whole item will come under a partnership between both of you.

If the item is such that if it is divided it can still be of use, then it is not permissible to give it without dividing it. Such items are: a plot of land, a big house, a roll of material, firewood, dry groceries, milk, yoghurt, etc.

You tell a person: "I am giving you half the *ghee* that is in this container." He replies: "I accept it." This giving will not be correct. In fact, even if he takes possession of the container he will not become the owner of that *ghee*. All the *ghee* still belongs to you. However, if you thereafter separate half the *ghee* and hand it over to him, he will become its owner.

6. Two persons purchased a length of material, a house or a farm and each one paid half the money for it. As long as they do not divide it, it is not permissible for any one of them to give his share away to anyone.

7. You gave R10 to two persons and told them to take half each. This is not correct. Instead, you should divide both in half and then give it to them. However, if both of them are poor, it is not necessary to divide it. If you give one cent to two persons, this will be correct.

8. A goat or cow is pregnant. It is not permissible to give the young of the goat or cow to anyone before it can be born. In fact, even if the person takes possession of it after it is born, he will not become its owner. If you wish to give it, you must give it again after it is born.

9. A person gives you a goat and tells you that he is not giving you the kid that is in its stomach and that it belongs to him. The goat and the kid now belong to you and the person does not have the right to take the kid away.

10. A certain item of yours is kept with someone as an *amânah*. You gave that very item to that very person. In such a case that person will become its owner by merely stating that he has accepted it. It is not necessary for him to go and take possession of it again because it is already in his possession.

11. If an immature boy or girl give their possession to someone, this will not be correct. It is also not permissible to take anything that they give. Remember this *mas'ala* well because many people are neglectful in this regard.

Giving to children

1. When anything is given to a child on the occasion of his circumcision or any other such occasion, the purpose and object is not to give the child but to his parents. All those gifts are therefore not the possession of the child. Instead, the parents are its owners and they can do whatever they wish with those gifts. However, if a person gives an item specifically for the child, he will be its owner. If the child has reached an age of understanding, it is sufficient for him to take possession of the item himself. Once he takes possession of it, he will be its owner. If the child does not take possession of it or is incapable of doing so, then by the father taking possession of it, the child will become its owner. If the father is not present, the child will become its owner by the grandfather taking possession of it. If the father and grandfather are not present, the guardian of the child should take possession of it. If the mother or grandmother take possession of the item despite the father or grandfather being present, it will not be considered.

2. If the father or the grandfather (in the absence of the father) wish to give the child or grandchild a gift, it is sufficient for them to say: "I have given this to the child." In the absence of the father or grandfather, if the mother or brother wish to give a gift to the child and this child is also under their care, then by their saying the above words, the child will become its owner. It is not necessary for anyone to take possession of the item.

3. When wishing to give anything to your children, ensure that you give it equally among your children. The son and the daughter should be given equally. If you give one of your children more than the others, there is no harm in this. However, you should not have the intention of causing harm to the one whom you gave less. If this is your intention, it will not be permissible to give him less.

4. Anything that belongs to an immature child should only be utilised for him. It is not permissible for anyone to utilise it for their personal purposes. Even the parents should not utilise it for their personal purposes nor for any of the other children.

5. If an item is given outwardly to the child but the actual purpose was to give it to the parents, but the person gave it in the name of the child because he considered the gift to be insignificant, then that item will be considered to be under the ownership of the parents. They can utilise it as they wish. Furthermore, one should see who has given the gift. If the gift was given by the wife's relatives, it will belong to the wife. If it was given by the husband's relatives, it will belong to the husband.

6. You sewed a set of clothing for your immature child. That child will now be its owner. You made a set of jewellery for your immature daughter. She will now be its owner. It will not be permissible to give that clothing or jewellery to any other boy or girl. It should be given to the one for whom it was made. However, if at the time of making it, you clearly stated that this item belongs to you and that you are merely loaning it to this child, the item will belong to the person who made it (or got it made). It is the habit of many elder sisters and also mothers to borrow a scarf and other items from their immature sisters or daughters. It should be noted that it is not permissible to borrow such items even for a little while.

7. Just as an immature child cannot give any of his possessions to anyone, in the same way the father cannot give any of the possessions of his immature child to anyone. If the parents give any of the possessions of the child to anyone or lend it to anyone, it will not be permissible to accept it. However, if the parents have a severe need for it on account of poverty and cannot obtain it from anywhere else, then at such a time of need and desperation it will be permissible for them to take an item that belongs to the child.

8. It is not correct for the parents to loan the wealth of the child to anyone. In fact, it is not correct for the parents themselves to borrow the wealth of the child. Remember this well.

Taking back something that has been given

1. It is a major sin to take back something that you have given. If a person takes back something that he has given and the person gives it back willingly, then the person who had originally given the item will once again become its owner. However, there are certain things which the person has no right to take back, e.g. you gave a goat to a person. This person fed that goat so well that it became fat and healthy. In such a case you do not have the right to take it back. Alternatively, you gave a plot of land to a person. He constructed a house on that plot or turned it into an orchard. In such a case you do not have the right to take it back. Alternatively, you gave a length of material to a person. He sewed a garment out of it, dyed it or had it washed. You do not have the right to take it back.

2. You gave a goat to a person. After some time it gave birth to kids. You can take the goat back but you do not have the right to take the kids.

3. If the person who gives an item or the person who receives it dies after the item was given, the right to take it back no longer remains.

4. A person gave you something. You also gave her something in return for this and said to her: "Sister, take this in return for the item that you gave me." After giving this item in exchange, you do not have the right to take it back. However, if you did not tell her that you are giving this in exchange for what she gave you, you have the right to take back your item and she also has the right to take back the item that she gave you.

5. The husband gave something to his wife or vice versa. They do not have the right to take back whatever they give. Similarly, if a person gives something to a relative with whom marriage is *harâm* forever and this is a blood relation, such as brother and sister or nephew and niece, they do not have the right to take back whatever they give. If the relative is such that marriage is not *harâm* with him or her, such as one's cousin, then one has the right to take back whatever one gives. Similarly, if marriage is *harâm* but the relationship is not a blood relationship, instead it is a relationship based on breast-feeding or some other relationship such as foster brothers or sisters or son-in-law, mother-in-law, father-in-law, etc., then in all these cases one has the right to take back whatever one gives.

6. All the cases wherein we have mentioned that one has the right to take back what one gives, means that he will only have the right to take it back if the person is also willing to give it back, as mentioned in the beginning. However, there is also a sin in doing this. If

the person is not willing to give it back and does not give it back, one does not have the right to take the item forcefully without first obtaining a ruling from a judge in his favour. If he takes it forcefully without obtaining a ruling from a judge, he will not become its owner.

7. Most of the rules that have been mentioned with regard to the giving of gifts also apply to giving in the path of Allah, e.g. an item will not go into the ownership of a poor person without the latter taking possession of it. The item which has the prerequisite that it has to be divided before it can be given, this prerequisite will also apply here. The item which has to be emptied before it can be given will also have to be emptied in this case.

However, there are two differences. One is that when you give something you have the right to take it back if the person is willing to do so. However, when you give something in the path of Allah you do not have the right to take it back. The second difference is that if you give a certain amount of money to two poor persons and tell them to share it between themselves, it will be permissible to do so. However, when giving a gift to someone, you cannot ask them to divide the money.

8. You were going to give R10 to a poor person but you mistakenly gave him a R20 note. You do not have the right to take it back.

Renting and hiring

1. Once you have taken a house on rent on a monthly basis and took possession of it, you will have to pay the rent on the expiry of the month. This is irrespective of whether you lived in it or whether it remained empty. In both cases it is *wâjib* on you to pay the rent.

2. A tailor sewed a garment for you, a dyer dyed it for you or the washerman washed it for you. After carrying out this work, he brought it to you. He has the right of refusing to hand over the garment to you until you pay him for the job that he has carried out. It is not permissible for you to take it forcefully without having paid him.

If you asked a labourer to carry a sack of grain for you, he cannot hold back this grain until you pay him for his effort. This is because by his bringing the grain for you, no changes took place in the grain. As opposed to the above-mentioned examples wherein a change took place in the fabric or garment.

3. A person made a condition that you alone should sew this garment, you alone should dye it or you alone should wash it. In such a case it is not permissible to give it to anyone else to do any of the above tasks. But if he did not make this condition, the work could be given to anyone else.

Improper leasing or hiring out

1. The following methods of hiring out are regarded as *ijârah fâsidah* (improper leasing):

(a) At the time of renting a house, the period was not specified as to how long the house will be rented.

(b) The rental was not specified. The person merely occupied the house and began living in it.

(c) The tenant made this condition that he will pay the costs for whatever breaks in the house.

(d) The landlord rented the house on the condition that whatever breaks in the house will have to be repaired by the tenant and that the repairs that he will undertake will actually be his method of payment of the rental. But if the landlord says: "You live in this house and undertake whatever repairs are necessary. There is no rental to be paid." In such a case this is an *aariyah* (a loan). This is permissible.

2. A person rented a house saying that he will pay R500 monthly. This hiring out will only be valid for one month. At the expiry of one month, the landlord has the right to evict him. If the tenant stays for another month, this hiring out will be valid for one additional month. In this way, a new lease will continue each month. However, if the tenant specified a certain period of time by saying that he will be renting this house for six months or four months (or whatever the case may be), then the leasing will be valid for whatever period he specified. The landlord cannot evict him before the expiry of this period.

3. You asked a person to grind wheat for you and told him to take a certain amount (e.g. half a kilo) of its flour as payment. Alternatively, you asked someone to harvest the crops and told him to take a certain amount of grain from there as payment for harvesting. All this is *fâsid*.

4. The rule with regard to *ijârah fâsidah* is that whatever had been agreed upon will not be given. Instead, he will be given whatever payment is normally made for a particular job. If it is a house, the tenant will have to pay the normal rental. However, if the normal payment or the normal rental is more than what had been agreed upon, then the normal payment or rental will not be given. Instead, he will be paid that which was agreed upon. In short, he will be entitled to receive the amount which is less.

5. The hiring of singers, dancers, tricksters and all other types of frivolities is not valid. All this is absolutely *bâṯil*. Therefore, no payment will be given for this.

6. A *ẖâfiẕ* was employed in order to stand over a grave for a certain number of days and recite the Quran and send the rewards to the deceased. This is not valid. The *ẖâfiẕ* will not receive any reward nor the deceased. Furthermore, he is not entitled to receive any payment for this.

7. A person hired a book in order to read it. This hiring out is not valid.

8. The custom of hiring a bull, male goat or male buffalo in order to enable your cow, female goat or female buffalo to fall pregnant is absolutely *ẖarâm*.

9. It is not permissible to hire a cow, goat or buffalo in order to obtain its milk.

10. It is not permissible to give your fowls or goats to a person asking him to take care of them and thereafter if they give birth, half the young will be for you and the other half for him. This is not permissible.

11. It is not permissible to hire chandeliers, etc. merely to adorn and decorate the house. Even if one hires them, the person who hired them out is not entitled to receive any rental for them. However, it is permissible to rent a chandelier if it is for the purpose of illuminating the house (and not for mere adornment).

12. A person hired a rickshaw (car or any other vehicle). It is not permissible to load such a vehicle beyond its capacity or beyond the normal way of loading. Similarly, it is not permissible for more than the normal number of persons to sit in a palanquin without obtaining the permission of the palanquin-carrier.

13. A person lost an item of his. He announced: "Whoever can show me where this item is, I will give him R10." If anyone shows him the place where it is, he will not be entitled to receive the money because this *ijârah* is not valid. However, if the person asked a particular person that if you can show me where it is, I will give you R10, then the latter will **not** receive any money if he showed it to him while he (the latter) was sitting or standing in that very place. However, if he took a few steps and showed him where the item is, he will receive whatever he was promised.

Taking of compensations

1. A dyer, washerman or tailor was given an item in order to carry out his respective job. The item which is given to him is regarded as an *amânah*. If it is stolen, lost or destroyed unintentionally despite his taking all the precautions; it is **not** permissible to take any compensation from him. However, if he washed the cloth in such a way that it got torn, or placed an expensive silk garment in the cauldron in such a way that it got damaged; it will be permissible to ask him for a compensation. Similarly, it is permissible to take compensation for a garment which he may have exchanged (with another garment). If he loses a garment and says that he does not know where it has disappeared to or what has happened to it, it will be permissible to ask him for compensation. But if he says that a burglary took place and it got stolen, it will not be permissible to ask for any compensation.

2. You hired a labourer and asked him to deliver some oil, *ghee*, etc. to your house. On the way, it fell down. It is permissible to ask him for compensation.

3. As for the person who is not hired for that particular job, instead he is your employee, domestic servant or a person who has been hired for a day or a few days, if he drops anything, it will not be permissible for you to take any compensation from him. However, if he intentionally causes any damage, it will be permissible to ask him for compensation.

4. A person has been employed to tend to a child. Through his negligence, the child's jewellery or any other item disappeared. It is not permissible to take any compensation from him.

Annulment of a rental contract

1. A person took a house on rent. However, it leaks profusely, a certain portion of it collapsed or any other fault became apparent which makes it difficult to live in. In such cases, it is permissible to annul the rental contract. And if the house becomes absolutely dilapidated and uninhabitable, the rental contract will be annulled on its own. There is no need for you to request an annulment nor is it necessary to obtain the consent and agreement of the landlord.

2. If the landlord or the tenant passes away, the rental contract becomes annulled.

3. If a certain reason crops up whereby one is forced to annul the contract, it will be permissible to annul it. For example, you hired a vehicle in order to travel to a certain place. Thereafter, you changed your mind and decided not to embark on such a journey. In such a case it is permissible to annul the contract.

4. The custom of paying a deposit when hiring a vehicle and thereafter paying the balance when you embark on the journey, and forfeiting the deposit when you decide not to embark on the journey is not permissible. The person who takes the deposit has to return it in the event of the customer not embarking on the journey.

Taking an item without permission

1. It is a major sin to take an item which belongs to a person forcefully or in his absence. Some women take items that belong to their husbands or other relatives without permission. This is also not permissible. If you take an item without permission and you still have it in your possession, you will have to return that very item. However, if you have already used that item then the rule is that if the same item could be purchased from the bazaar, it will be *wâjib* on you to purchase it and replace it. Such items are: grain, *ghee*, oil, money, etc. If the item is such that its exact replica cannot be obtained, then you will have to give money equal to the value of that item. Such items are: fowls, goats, guavas, oranges, pears, etc.

2. One of the legs of the bed broke or its strips or joints broke. Alternatively, you took an item and it got damaged or broken. You will have to pay for the damage caused.

3. You took a certain amount of money without permission and thereafter began a certain business with it. It is not permissible for you to take whatever profits you make with that money. You will have to return the original money to the owner and the profits will have to be given to the poor.

4. You tore someone’s clothing. If very little got torn, you will have to pay compensation according to the damage. If you tear it in such a way that it cannot be used for the purpose for which it was made, that clothing will be given to you and you will have to pay for it entirely. For example, a scarf was torn in such a way that it can no longer be used as a scarf. Instead, small blouses can be made with it. In such a case, keep that scarf and pay for the entire cost of it to the owner.

5. You took someone's gem-stone and had it set in a ring. You will now have to pay for that stone. It is not *wâjib* on you to break the ring, remove the stone, and return it to the owner.

6. A person took a cloth and had it dyed. The owner of the cloth has the choice to take the dyed cloth and pay whatever increase took place in the price of the cloth. Alternatively, the owner can leave the cloth with the person and ask him to pay for it.

7. A person takes a certain item without permission, loses it, pays compensation for it, and thereafter finds it. He will have to check whether the value of the item is according to the compensation that the owner had asked for. If it is the same, he does not have to return the item. It will now belong to him. If the compensation paid was less than what the owner had asked for, then the owner has the right to take back his item and return the compensation.

8. Someone's goat or cow came into your yard. It is *haram* for you to milk it. If you take any milk, you will have to pay for it.

9. It is not permissible to take the following items without permission: needles, cotton, a scrap of material, etc. It is *wâjib* to pay for whatever you take if it gets lost or consumed. Alternatively, inform the person that you have taken a certain item and that he should forgive you. If you do not do so, you will have to pay on the day of judgement.

10. Your husband brought a length of material for himself. At the time of cutting the material, you saved a certain length and kept it for yourself without informing him. This is also not permissible. Whatever you want, ask for it. If he does not give it to you, do not take it.

Partnerships

1. A person passed away and left behind some wealth. All his wealth will fall under the partnership of **all** his rightful inheritors. As long as permission is not obtained from all the inheritors, no one can take it for his personal purposes. If anyone takes it and uses it, he will be sinning.

2. Two women got together and purchased a utensil. This utensil will now be under their joint partnership. One of the women cannot use it or sell it without the permission of the other.

3. Each of two women contributed a certain amount of money and purchased guavas, pears, berries, jambolana, cucumbers, melons, etc. under a joint partnership. When the items came from the market, one of the women was not present. In such a case, do not divide the items taking your share and leaving her share one side thinking that when she comes she will take her share. As long as both of them are not present, it is not permissible to divide the shares. If you divide the shares and eat your share before she can arrive, you will be committing a major sin.

However, if wheat or any other grain was purchased under a joint partnership and you divided it, took your share and gave hers to her when she arrived, this is permissible. However, in such a case, if any theft takes place in the share of the other wife **before** her share could be given to her, then this would be regarded as a loss of **both** the women and she (the woman whose share got stolen or disappeared in any other way) will become a partner in her (the women whose share was not stolen) share.

4. Two persons invested R100 each and commenced with a business and agreed that whatever profits they make will be divided equally between them. This is valid. If they agree that one person will receive two thirds of the profits and the other will receive one third, it is also valid. This is irrespective of whether both of them invested the same amount of money or one invested more and the other less.

5. These two persons hadn't purchased the goods as yet and the money got stolen. Alternatively, both their money was still kept separately and the money of one of them got stolen. In such a case the partnership will be annulled. They must become partners again and **then** commence with their business.

6. Two persons entered into a partnership and one of them said: "Take this R100 of mine, add R100 from your side and **you** start selling clothes. We will divide the profits between us." One of them purchased some clothes (with his own money). Thereafter, R100 of the other person (the one who did not purchase the clothes) got stolen. In such a case, both of them will be partners in whatever clothes were purchased and the other person (the one whose money got stolen) can take money from him equal to the value of half the clothes.

7. When embarking on a business venture, one of them made the condition that whatever profits we make, R10 or R15 will be mine and the balance will be yours. This is not permissible.

8. The goods that were for sale got stolen. Both of them will have to bear the loss. It cannot happen that all the losses are borne by one person. If they make an agreement that whatever losses we encounter, I will bear them and whatever profits we make we will share it between us, this is not permissible.

9. Once a partnership has been pronounced to be prohibited or invalid, then when they share the profits, all their previous agreements will not be taken into consideration. Instead, if both of them made an equal investment, they will receive equal profits. If the investment was not the same, the profits will be shared according to the percentage invested by each person irrespective of what agreement may have been made. Agreements are only taken into consideration when the partnership is valid and is not allowed to become prohibited.

10. Two women entered into a partnership on the basis that whatever sewing we get, we will do it together and whatever money we receive for the sewing, we will share it between ourselves. This partnership is valid. If they make an agreement that we will do the sewing together but the money that we receive, I will take two thirds and you must take one third, it will still be valid. But if they agree that one will receive R10 or R20, and the other will receive the balance, this is not permissible.

11. One of these two women accepted a length of material which had to be sewn into a garment. The other woman cannot say: "Why did you take this job? Since you have taken it, **you** will have to sew it." Instead, the responsibility of sewing the garment is now *wajib* on both of them. If one of them does not sew, the other one will have to sew it. Alternatively, both of them can sew it together. In short, they cannot refuse to sew it.

12. The customer who had given the job of sewing came to collect her garment. When she came to collect it, the woman who had accepted the job was not present. Instead, the other partner was present. The customer has the right to ask for the garment from this partner as well. The latter cannot say that she has nothing to do with it and that she must collect it from the person whom she had given it to.

13. In the same way, both partners have the right to ask for the money for carrying out the job. The customer cannot say that she will not give it to you and that she will only pay the person to whom she had given the job. When both of them are working under a partnership, both of them have the right to ask for the money. The customer will be fulfilling her duty by paying any one of them.

14. Two women entered into a partnership that they will go together into the jungle and bring firewood. This partnership is not valid. The firewood belongs to the one who picks it up. There is no joint ownership in this.

15. One woman said to another: "Keep these eggs under your hen. Whatever chicks are born, we will share them equally." This is not permissible.

Distributing items that are under a partnership

1. Two persons got together and purchased wheat from the market. At the time of dividing this wheat, it is not necessary for both of them to be present. Even if one of them is not present, it is permissible for the other person to have it weighed properly, take her share, and keep the other share aside for her partner. Once the wheat has been divided, it is permissible for the person who was present to do whatever she wishes with her own share - she can eat it, consume it in any other way, give it to someone, etc. All this is permissible. The same rule will apply to *ghee*, oil, eggs, etc. In short, items which do not have any difference and are all the same can be purchased and divided in the absence of any one of the partners. However, if the second person has not taken her share as yet and it disappears or is destroyed in some way or the other, then this loss will be regarded as a loss of both the partners - as explained in the chapter on partnerships.

As for those items in which there is a difference, such as guavas, pears, etc. then as long as both partners are not present, it will not be permissible to divide the shares.

2. Two girls got together and purchased some mangoes, guavas, etc. One of them was not present at that time. It is not permissible for the other girl to eat any of this fruit. When the other girl comes, the fruit will be divided and only then can she eat it. If she does not wait for her and commences eating before it can be divided, she will be committing a sin.

3. Two persons got together and purchased roasted gram seeds. It will not be permissible for them to divide this by mere estimation. They will have to weigh it properly and divide it equally. If there is any difference in the weight, it will be regarded as interest.

Mortgages

1. You took a loan of R10 from someone and in order for him to trust you, you kept one of your possessions with him informing him that if you do not trust me, keep this item with you. Once I repay you the R10, I will take my item back. This is permissible. This is known as mortgaging or pawning. However, under no circumstances is it permissible to pay any interest as is in vogue among the merchants and bankers whereby they charge an interest for mortgaging. It is *harâm* to pay or to accept interest.

2. Once you have mortgaged an item, you do not have the right to ask for it or take it until you have fulfilled your debt.

3. If any one mortgages an item with you, it is not permissible for you to utilise it or take any benefit from it whatsoever, e.g. it is not permissible for you to eat any fruit from the orchard that has been mortgaged, to eat the grain from such a land, to use such money or to live in such a house.

4. If a person has mortgaged a goat or cow, the milk and young ones will belong to the owner. It is not permissible for you to use any of this for your personal purposes. You will have to sell the milk and include the money with the mortgage. Once the person fulfils his debt, you will have to return the mortgaged item together with the money you receive for the milk, and you can deduct the money for whatever it cost you to feed the animal.

5. Once you have repaid part of your debt, you still cannot take back your mortgaged item. Only when you settle your debt in full will you receive your mortgaged item.

6. You took a loan for R10 and mortgaged an item which cost R10 or more. While that item was under his possession, it got lost or disappeared. In such a case, he has no right to demand his money from you nor do you have any right to demand any money for your item which he lost. You have lost your item and he has lost his money. However, if your item was worth R5 and it got lost or disappeared, you will only have to repay R5 and the balance R5 will be deducted.

Wasîyyah **or Bequests**

1. A person's saying that a certain amount of money or wealth will go to a certain person or for a certain cause after his death is known as *wasîyyah*. This is irrespective of whether he said this while he was enjoying good health or while he was ill, and irrespective of whether he passes away as a result of this sickness or he recovers from it. The rule with regard to the wealth which he gives with his own hands or forgives the debts that he is being owed is that if he gives this while he is enjoying good health or he recovers from the sickness in which he gave this, it is permissible for him to do this and this is valid. As for the sickness in which he passes away, this will be regarded as a *wasîyyah* - the rules regarding which will be mentioned later.

2. If a person has salâts to be fulfilled, fasts to be kept, zakâh to be paid, *kaffârah* to be paid for certain oaths, missed fasts, etc., and he also has sufficient wealth to fulfil all these, then at the time of death it is necessary and *wâjib* upon him to make a *wasîyyah* in this regard. Similarly, if a person has debts to be fulfilled or an *amânah* has been kept with him, it becomes *wâjib* upon him to make a *wasîyyah* in this regard. If he does not make a *wasîyyah*, he will be sinning.

If such a person has poor relatives who cannot inherit from his wealth according to the *Sharî'ah* and this person has a lot of wealth and possessions, it is *mustahab* for him to make a *wasîyyah* in favour of these poor relatives. As for all other persons, he has the choice of either making a *wasîyyah* in their favour or not making.

3. When a person passes away, all the expenses for his *ghusl*, *kafan*, burial, etc. will be paid from his estate. Thereafter, all his debts will be paid. If the entire estate of the deceased is exhausted in paying off his debts, it is still necessary to pay off all the debts and the inheritors will not receive anything. Therefore, his *wasîyyah* of fulfilling his debts will **have** to be followed. Even if all his money is exhausted in fulfilling his *wasîyyah* of debts, it will have to be followed. In fact, even if he does not make any *wasîyyah* with regard to his debts, they will still have to be paid off first.

Apart from debts, the person can only make a *wasîyyah* for one third of his entire estate. In other words, if his *wasîyyah* can be fulfilled from one third of his entire estate, it will have to be fulfilled and it will not be *wâjib* on the inheritors to use more than one third in order to fulfil his *wasîyyah*. For example, after paying for his *kafan*, burial and debts, there remained R300 and R100 (which is one third of R300) was sufficient to fulfil all his *wasîyyahs*. In such a case, his *wasîyyah* will be fulfilled.

If the person's *wasîyyah* is more than one third of his estate (in this case, more than R100), the inheritors will only have to fulfil the *wasîyyahs* until they pay off R100 and the balance of the *wasîyyahs* will not be paid. However, if all the inheritors happily agree to forgo their shares and rather have his *wasîyyah* fulfilled, then it will be permissible to use more than one third in order to fulfil his *wasîyyah*. It should be remembered that the permission of immature inheritors is not considered. Even if they agree, their share cannot be used to fulfil the *wasiyyah*.

4. It is not permissible to make *wasîyyah* in favour of the persons who are going to receive a share of the inheritance, e.g. one's parents, husband, wife, son, etc. It is permissible to make *wasîyyah* in favour of those relatives who are not entitled to receive any inheritance and also those persons who are not relatives whatsoever. However, the person cannot make *wasîyyah* for more than one third of his estate.

If a person makes a *wasîyyah* in favour of one of his inheritors to the effect that a certain person will receive a certain item of mine after my death or a certain amount of money, such a person will have no right whatsoever to receive that item or money. However, if all the other inheritors happily agree to give him, it will be permissible for him to receive it.

If a person makes *wasîyyah* for more than one third, the same rule as above will apply. That is, if all the inheritors happily agree to give more than one third, it will be permissible for him to receive it. If not, he will only receive one third.

It should be remembered that under no circumstances can the permission of immature inheritors be taken into consideration. Remember this rule in all situations and circumstances.

5. Although a person is entitled to make a *wasîyyah* for one third of his estate, it is preferable **not** to make it for the full one third. Instead, it should be made for a lesser percentage. In fact, if a person is not very rich, it will be preferable for him **not** to make a

wasîyyah at all. Instead, he should leave his wealth for his inheritors so that they may lead a life of comfort. This is because one is also rewarded for leaving his inheritors in a state where they can lead a life of comfort and ease. However, if it is a necessary *wasîyyah*, such as his missed salaats, fasts, *fidyah*, etc. then he will have to make a *wasîyyah*, if not, he will be sinning.

6. A person says: "After my death, give R100 in charity." After paying for his burial arrangements and his debts, check how much wealth is left over. If there is R300 or more, R100 will have to be given in charity. If it is less than R300, it will only be *wâjib* to give one third of whatever money is left over. But if all the inheritors happily agree to give the full amount without anyone of them being coerced into agreeing, it will be permissible.

7. If a person has no inheritors, it is permissible for him to make *wasîyyah* for his entire estate. If he only has his wife as his inheritor, he can make a *wasîyyah* in her favour for three quarters of his estate. Similarly, if a woman only has her husband as her inheritor, she can make a *wasîyyah* in his favour for half her estate.

8. The *wasîyyah* of an immature child is not valid.

9. A person makes the following *wasîyyah*: "A certain person must perform my *janâzah salât*, I must be buried in a certain town, in a certain graveyard, next to a certain person, my *kafan* must be of a certain cloth, my grave must be constructed of bricks, a dome must be constructed over my grave, and a *hâfiz* must sit at my grave and continue reciting the Quran so that I may receive the rewards." It is not necessary to fulfil such a *wasîyyah*. In fact, it is not permissible to fulfil the last three *wasîyyahs*. The person who fulfils them will be committing a sin.

10. If a person makes a *wasîyyah* and thereafter revokes it, i.e. he says that he does not wish it to be fulfilled anymore and that it should not be taken into consideration, then in such a case this *wasîyyah* will be invalid.

11. Just as it is not permissible to make a *wasîyyah* for more than one third of one's estate, similarly, it is not permissible for one to spend more than one third of one's wealth while one is in his *maradul maut*. However, he can spend his wealth for his basic necessities, his food and drink, medication, etc. If a person gives more than one third, it will not be permissible to do so without the permission of the inheritors. Whatever he gives beyond one third, the inheritors have the right to take it. As for immature inheritors, even if they grant permission, it is not considered. Inheritors do not have the right to give anything without the permission of **all** the other inheritors even if it is within the one third. This rule applies when the person gave it while he was alive and the person to whom it was given also took possession of it. If he gave it but the person did not take possession of it as yet, then once the person passes away, this giving of his will be absolutely invalid. The person will not receive anything and the inheritors will have a right in all the wealth. This rule also applies to spending in the path of Allah or in some noble cause while one is sick. In short, under no circumstance is it permissible to give more than one third.

12. When the person fell ill, a few people came to live with him with the intention of tending to him and seeing to his needs. They spent several days with him, living with him and partaking of his meals as well. If the sick person requires their services and therefore they stayed with him, there will be no harm in this. But if there is no need for them to be present, in such a case it will not be permissible for the sick person to spend more than one third in accommodating them.

If these persons who have come are his inheritors and there is no need for them to be present, it will **not** be permissible to spend even less than one third on them. That is, it is not permissible for them to eat from his wealth. However, if **all** the inheritors express their consent happily, it will be permissible.

13. When a person is in his *maradul maut*, he has no right to forgive anyone from paying their debts to him. If any inheritor was his debtor and he forgave him, it will **not** be considered to be forgiven. If **all** the inheritors give their consent to the waiving of an inheritor's debts (provided all of them are mature), it will be considered to be waived. If a person waives the debts of an outsider, only an amount that is within one third will be waived and the balance will not be waived. It is a custom for the wife to forgive her husband from paying the *mahr* at the time of her death. This is not valid.

14. When a woman begins to experience labour pains and she gives something to anyone or forgives her *mahr*, then the rules that apply at the time of death will also apply here. That is, if, Allah forbid, she passes away during this labour, then whatever she gives will be regarded as a *wasîyyah* and therefore not permissible for an inheritor. If it is an outsider, she has no right to give or forgive more than one third. However, if she delivers the child and recovers completely, this giving and forgiving will be valid.

15. Once a person passes away, his burial arrangements will be paid for with his money. From the balance, his debts will first have to be paid off. This is irrespective of whether he made a *wasîyyah* in this regard or not - fulfilling of debts is always given precedence.

The *mahr* that is owed to one's wife is also included in one's debts. If the person has no debts or there is a remainder after fulfilling the debts, we will have to see whether he made any *wasîyyah* or not. If he made any *wasîyyah*, it will be paid from one third. If he did not make any *wasîyyah* or there is still a remainder, all the balance will be the right of the inheritors. One should enquire about the rightful inheritors (and their respective shares) from an *'âlim* and distribute the estate accordingly. The custom of anyone taking whatever he likes is a major sin. If a person does not pay in this world, he will have to pay in the hereafter - where the payment will be with one's good deeds. Similarly, girls should also be given their share as the *Sharî'ah* has given them a right as well.

16. It is not permissible to take the money of the deceased in order to pay for entertainment and accommodation of visitors, feeding them, or to give in charity, etc. Similarly, it is *harâm* to give any dry groceries, etc. (of the deceased) to poor persons from the time the person passes away until he is buried. In doing this, no reward whatsoever reaches the deceased. In fact, it is a major sin to regard this as an act of reward. This is because all this wealth now belongs to the inheritors, to deprive them of their right and give it to someone else is similar to stealing someone else's money and giving it in charity. All the wealth should be distributed among the inheritors. Each one of them has the right to spend and give as he wishes provided it is spent in accordance with the *Sharî'ah*. When intending to give in charity, one should not even ask the permission of the inheritors as in most cases, if they grant permission it will only be done superficially because they fear embarrassment. There is no consideration for such a permission.

17. Similarly, it is not permissible to give the deceased's used clothes in charity without obtaining the consent of the inheritors. If there are any immature inheritors, it will not be permissible to give these clothes even if they grant permission. All these clothes should first be distributed among all the inheritors, thereafter, if the mature inheritors wish to give anything in charity, they may do so from that which they received. Without this distribution, these clothes should never be given in charity.

ADDENDUM TO PART FIVE

Rules concerning hair

1. It is *sunnah* to grow one's hair on the entire head till the ear lobes or slightly below them. If a person wishes to shave his head, it is *sunnah* to shave the entire head. It is also permissible to merely clip the hair. However, it is not permissible to clip all the hair and leave the front portion long, as is the fashion today. Similarly, it is also not permissible to shave a portion and leave another portion long. From this we deduce that it is not permissible to sport the babri hairstyle (or to cut the hair in the shape of a cap or to shape the front part of the hair).

2. If the hair has been lengthened considerably, it is not permissible to tie it into a tail like women.

3. It is *harâm* for women to shave the head or clip the hair on the head. The Hadith has cursed such women.

4. It is *sunnah* to clip the moustache to such an extent that it is clipped to the skin. There is a difference of opinion with regard to shaving the moustache. According to some it is a *bid'ah*, while others have permitted it. Caution demands that one does not shave it.

5. It is permissible to lengthen the moustache on the sides on the condition that the area above the lips is not lengthened.

6. It is *harâm* to shave or clip the beard. However, it is permissible to clip it if it is longer than the length of one fist. Similarly, it is permissible to clip it on all the sides in such a way that it becomes neat and straight (provided it is beyond one fist).

7. It is permissible to clip the hair and straighten the hair line that grows on the cheeks. Similarly, it is also permissible to straighten and cut the eyebrows a wee bit.

8. The hair on the throat should not be shaven. However, it has been related from Abû Yûsuf *rahmatullâhi 'alayh* that there is no harm in this.

9. Shaving the hair of the lower lip is regarded as a *bid'ah* by the jurists. Therefore this should not be done. Similarly, they have said that it is *makruh* to remove the hair that is on the nape of the neck.

10. It is not permissible to pluck out grey hairs merely for the purposes of beautification. However, it is better for the *mujâhidîn* to do so in order to instil fear and awe in the hearts of the enemy.

11. The hair of the nose should not be tweezed out. Instead, it can be clipped.

12. It is permissible to remove the hair that is on the chest and back. However, it is not good to do so.

13. It is preferable for men to remove the hair of the pubic region from just below the navel onwards. When shaving, they should commence from below the navel. It is also permissible to use sulphurate of arsenic and other preparations (such as hair-removing creams, etc.) to remove the hair of the pubic region. As for women, the *sunnah* method is that they should remove the hair of the pubic region by pinching it out or tweezing it out and that they should not use a shaving machine.

14. It is preferable to remove the hair of the arm pits by tweezing them. However, it is permissible to shave them.

15. As for the hair of the balance of the body, it is permissible to shave it or retain it.

16. It is also *sunnah* to clip the nails of the feet. However, it is *mustahab* for the person who is engaged in *jihad* **not** to clip his moustache and nails.

17. It is preferable to clip the finger nails in the following order: commence with the index finger of the right hand until you reach the little finger. Thereafter, commence with the little finger of the left hand until you reach the thumb of the left hand. Thereafter, complete by clipping the thumb of the right hand. As for the toe nails, commence with the little toe of the right foot and end with the little toe of the left foot. This is the preferable method. However, it is permissible to clip in any way that may be contrary to this method.

18. Clipped nails and hair should be buried. If they are not buried, they should at least be kept in a safe place. However, they should not be kept in any impure, dirty place as there is the fear of falling ill.

19. It is not good to bite the finger nails as this is a cause of leprosy.

20. It is *makruh* to trim the hair, clip the nails and remove pubic hair while one is in a state of impurity.

21. It is preferable to remove the pubic hair, hair of the arm-pits, nails, to have a bath and cleanse oneself at least once a weak. It is best to do all this on a Friday before going for the *jumu'ah salât*. If one cannot do this on a weekly basis, he should carry it out every fortnight. If not, at least every forty days. There is no concession beyond forty days. If forty days expire and the person does not carry out the above, he will be committing a sin.

Shuf'ah - The right of pre emption

1. The moment a *shafî'* gets the news of a sale and he does not verbally state that he will pre-empt, his right of pre emption will be invalid. It will not be permissible for him to make any claims later. Making a verbal statement immediately is so important that if a *shafî'* receives a letter wherein it is mentioned at the beginning that a certain house has been sold and he does not make a verbal statement that he will exercise his right of pre-emption until he completes reading the entire letter, then in such a case his right of pre-emption will become invalid.

2. A *shafî'* says: "Pay me a certain amount of money and I will forgo my right of pre-emption." In such a case, since he is happy to forgo his right, his *shuf'ah* will be considered to be surrendered. However, since this amounts to bribery, it is therefore *harâm* to give or to receive this money that he is willing to pay.

3. If the *shafî'* asks for the property but passes away before he can receive it, his inheritors will not have the right of pre-emption. But if the actual purchaser of the property passes away, the right of pre-emption will remain with the *shafî'*.

4. The *shafî'* heard that the house was sold for a certain price. He therefore relinquished his right of pre-emption. Thereafter he learnt that it was sold for a lesser price. At such a time he can exercise his right of pre-emption. Similarly, in the beginning he heard that a certain person is the buyer. Later he learns that the buyer is someone else. Alternatively, in the beginning he heard that half the property has been sold. Later he learns that the entire property has been sold. In all these cases, his relinquishing his right in the beginning, will not invalidate his right of pre-emption.

Muzâra'ah - Temporary sharecropping contract

1. A person gave an empty piece of land to another person telling him: "You cultivate this land. Whatever you harvest will be divided between us according to a certain percentage." This is known as *muzâra'ah* and is permissible.

2. A person cultivated a piece of land and said to another person: "You irrigate this land, tend to it and do whatever else is necessary. Whatever fruit is produced, irrespective of whether it is up to one-two years or 10-12 years, we will share it between ourselves either equally (i.e. 50% each) or by dividing it in thirds (or whatever the percentage may be)." This is known as *musâqât* and is also permissible.

3. In *muzâra'ah*, the following conditions apply:

(a) the land must be cultivable.

(b) the landlord and the cultivator must be mature and in their senses.

(c) the period of cultivation must be specified.

(d) the ownership of the seeds must be specified - whether they will belong to the landlord or the cultivator.

(e) the crop must be specified - whether it will be wheat, barley or whatever else.

(f) the share of the cultivator must be specified, i.e. what percentage or how much will he receive from the total harvest.

(g) the land must be vacated and given to the cultivator.

(h) the landlord and the cultivator must remain partners in the harvest.

(i) the land and the seeds must be from one person while the ox, ploughing tools and labour must be from the other person. Alternatively, the land must be from one person and the rest of the things from the other person.

4. If any one of these conditions are not found, the *muzâra'ah* will be *fâsid*.

5. When a *muzâra'ah* becomes *fâsid*, all the produce will go to the person who gave the seeds. If the other person is the landlord (i.e. if he did not give the seeds), he will receive a rental for his land, the rate of which will be according to the market value at that time. If the other person is the cultivator (i.e. if he did not give the seeds), he will receive a payment for his labour, the rate of which will be according to what is normally paid at the time.

This rental and this payment for the labour will not be more than what they had agreed upon at the beginning of the contract. For example, if they had agreed that they will share it out equally (i.e. 50% each), either of them will not receive more than half of the total produce.

6. Once the *muzâra'ah* contract has been drawn and thereafter one of them refuses to work, he will be forced to carry out his work. However, the person who gave the seeds will not be forced.

7. If any one of the parties of the contract passes away, the *muzâra'ah* will become invalid.

8. If the specified time of *muzâra'ah* expires and the crops have not ripened as yet, the cultivator will be paid for the extra days that he works on the land. He will be paid according to the normal rate at that time.

9. In certain places the custom is that the crops are divided according to the contract that they had made. As for other crops such as unripe corn, etc. they do not divide between them. Instead, the landlord charges the cultivator a cash fee per acre of land. Since this condition falls contrary to the rule of *muzâra'ah* it ought to be impermissible. However, this law can be re-interpreted and circumvented to exclude such crops from the contract of *muzâra'ah*. Therefore, the *'urf* (current custom) will be considered and it will be assumed that both parties have agreed to execute *muzâra'ah* in certain crops while in other crops it will be considered as though the land was rented out. Such a re-interpretation can make the afore-mentioned custom permissible. However, the consent of both parties is conditional.

10. It is the habit of some landlords that when the crops are being divided, then apart from their own share, they take out something extra from the share of the cultivator for the other labourers and workers. If he specifies a certain number by saying that he will take one or two tons (or whatever the case may be), this will not be permissible. However, if he says that he will take a certain number of kilos from each ton, it will be permissible.

11. Some people do not clearly state what will be planted. Thereafter, they end up in disputes and court cases. This is not permissible. They should either clearly state what will be planted or grant an open permission to the cultivator to plant whatever he wishes.

12. In certain places it is the habit of the cultivator to plant the seeds and thereafter hand over the responsibility of cultivating the land to a few persons. He hands over this responsibility to them on the condition that whatever produce they yield, they will receive one third (or whatever the case may be). This is also called *muzâra'ah*. This will be permissible wherever the landlords permit this sort of contract. If not, it will not be permissible.

13. In the previous *mas'ala (no.9)*, the above-mentioned *mas'ala (no.12)* is also applicable. That is, certain crops are divided with these labourers, while for the other crops they are paid in cash per acre (or whatever the case may be). In this *mas'ala* as well, as with the above-mentioned *mas'ala*, it is apparently not permissible and the same explanation for its permissibility will also apply over here.

14. The custom of claiming inheritance or ownership over a land after renting it for 10-12 years or after entering into a *muzâra'ah* contract for a similar period is *bâtil* (invalid), *harâm*, *zulm* (oppression), and *ghasab* (illegal seizure). Without obtaining a voluntary permission from the owner, it is not permissible to use this land or property. If a person does this, the produce of this land will be evil and eating it will be *harâm*.

15. The rules of *musâqât* are the same as that of *muzâra'ah*.

16. If a tree has fruit on it and the tree is given in order to be taken care of, and the fruit is in such a state that by irrigating it and tending to it, it will grow, *musâqât* will be permissible. However, if the fruit has already matured, *musâqât* will not be permissible just as *muzâra'ah* is not permissible once the plantation has already been prepared.

17. Once the *musâqât* contract becomes *fâsid*, all the fruit will go to the person who owns the trees. The person who tended to the trees will receive a basic wage, as had been mentioned for *muzâra'ah*.

Intoxicants

1. If any intoxicant is thin and flows, whether it be alcohol, toddy (an intoxicating drink made from palm juice) or anything else, and by drinking a considerable amount of it one becomes intoxicated, then even a single drop of such an intoxicant will be *harâm* even if one does not become intoxicated with such a meagre amount.

Similarly, it is also not permissible to use it in any medicine irrespective of whether the medicine is in the form of a syrup or in the form of an ointment. And irrespective of whether the intoxicant remains in its original form or whether its form changes due to certain chemical reactions. From this we can gauge the impermissibility of modern medicines in which alcohol is found in most of them.

2. As for that intoxicant which is not thin and flowing and is instead a solid, such as tobacco, nutmeg, opium, etc. the rule with regard to this is that the amount which intoxicates a person or causes him severe harm will be *harâm*. As for that amount which does not intoxicate nor does it cause severe harm, that is permissible. If it is used in an ointment, plaster, etc. there is no harm in this.

Partnerships

Partnerships are of two kinds:

(a) *Shirkat-e-Imlâk*: Examples: (1) A person passes away and there are several inheritors to his estate. (2) Two persons contributed an amount of money and purchased **one** item. (3) One person gave a gift to two persons.

The rule with regard to such a partnership is that no one has a right to do anything with the item without the permission of the other.

(b) *Shirkat-e-'Uqûd*: Two persons made a mutual agreement that they will conduct a business together. The categories and rules of such a partnership are as follows:

1. One of the categories of *shirkat-e-‘uqûd* is *shirkat-e-‘inân*.

Shirkat-e-‘inân: Two persons contribute a certain amount of money and decide to purchase clothing, grain, etc. and thereafter start a business with it. The condition in such a partnership is that the contribution of both must be in cash irrespective of whether it be silver coins, gold coins or currency notes. Based on this, if both of them add something that is not cash and wish to commence a business on a partnership basis or, one of them contributes cash and the other contributes something else, this partnership will not be valid.

(i) In *shirkat-e-‘inân* it is permissible for one person to contribute more than the other and the share of the profits will be according to what they agree upon. That is, if they make this condition that there will be a difference in the contribution of each one but the profits will be shared equally; this will be permissible. If they make a condition that the contribution will be equal but the share of profits will not be equal, e.g. the profit sharing ratio will be on a one third/two third basis, this will also be permissible.

(ii) In *shirkat-e-‘inân*, each partner has the right to exercise his power and do whatever he wishes with the tradeable goods on the condition that whatever he does is not contrary to their agreement. However, the debts of one partner will not be demanded from the other partner.

(iii) Two persons agreed on entering into a partnership and they also agreed on the amount of each one's contribution. However, before they could purchase anything in order to commence their business, all the money was destroyed or the contribution of one of the partners was destroyed. In such a case, the partnership will become invalid.

If one of the partners has already purchased some goods and the contribution of the other partner was destroyed, the partnership will not become invalid. The goods that have been purchased will belong to both partners, and according to the percentage that the other partner (the one whose contribution was destroyed) contributed into the capital, he will have to give that percentage to the other partner (the one who had purchased the goods). For example, one person contributed R9 and the other person contributed R3. The person who contributed R9, purchased some goods with it. The one who contributed R3, lost his money. The one who contributed R3 therefore has a share of one third in those goods. The person who contributed R9, will collect one third of this amount (i.e. R3) from this person and these goods will be sold on a partnership basis.

(iv) In such a type of partnership it is not necessary for the contribution of both the partners to be mixed. Such a partnership becomes entrenched by mere *îjâb* and *qubûl* (offer and acceptance).

(v) The sharing of profits have to be specified on a percentage basis, eg. 50% or one third, two thirds, etc. It is not permissible for them to say that one will receive R100 and the other will receive the remainder.

2. Another category of *shirkat-e-‘uqûd* is *shirkat-e-sanâ'i*. It is also called *shirkat-e-taqabbul*.

Shirkat-e-sanâ'i: For example, two tailors or two dyers make an agreement that whatever work comes to any one of the two, he will accept it and whatever money he gets paid for this work, it will be shared between the two based on a certain percentage. This is permissible.

(i) Work that is accepted by one of them will become necessary on both of them. For example, one partner accepted a job to sew a garment. Just as the customer can demand the garment from this partner, he can also demand it from the other partner as well. Similarly, just as the partner who sewed it can demand the money for the labour, the other partner also has the right to demand for it from the customer. Just as the customer can absolve himself by paying the partner to whom he had given the job, he can also absolve himself by paying the other partner.

3. Another type of partnership is *shirkat-e-wujûh*. That is, the partners do not have any money or wealth, nor do they have any profession or occupation. They merely make a mutual agreement that they will take goods on credit from the traders and go around selling them. Even in such a partnership, each partner will be a guarantor for the other. The profits will be shared according to the percentage that they agree upon. For example, if they agree that they are purchasing the goods on an equal basis, the profits will also be shared equally. If they agree that they are purchasing the goods on a one third/two thirds basis, the profits will be shared accordingly.

SUPPLEMENT TO BAHISHTI ZEWAR

(Part Five)

The pursuit of *halâl* wealth

Hadith One: It is mentioned in a Hadith that to earn *halâl* wealth is a *fard* after other *farâ'id*. In other words, it is *fard* to earn *halâl* wealth after other *farâ'id* which are the pillars of Islam, such as salât, fasting, etc. This means that although it is *fard* to earn *halâl* wealth, the status of this *fard* is less than that of the other *farâ'id* which form part of the pillars of Islam.

This *fard* (of seeking *halâl* wealth) is *fard* on the person who is in need of spending on the necessities of life. This is irrespective of whether it be for his own necessities or for the necessities of his wife and family. As for the person who has the basic necessities, this is not *fard* on him. Such as a person who owns a few properties or has received wealth through some other means. This is because Allah Ta'âla has created wealth for the fulfilment of one's needs and so that man will fulfil his basic necessities and occupy himself in the *'ibâdah* of Allah Ta'âla. This is because one cannot engage oneself in *'ibâdah* without eating and clothing oneself. From this we can deduce that wealth is **not** the main object, instead, it is merely a means towards the fulfilment of another object (i.e. the *'ibâdah* of Allah).

Once a person has acquired sufficient wealth, he should not unnecessarily seek more wealth out of greed, nor should he unnecessarily try to increase his wealth. It is not *fard* on the person who has acquired sufficient wealth to seek more wealth. In fact, it should be clearly understood that the greed to increase wealth is something that causes one to be neglectful of Allah, and the abundance of wealth makes one prone to committing sins.

One should always be cautious in acquiring *halâl* wealth. At no time should Muslims turn towards *haraam* earnings. This is because such a type of wealth has no *barakah*, such a person is disgraced in this world and in the hereafter, and he is punished by Allah. Some ignorant persons are under the misconception that in present times it is impossible to earn *halâl* wealth and that there is no hope of earning *halâl* wealth. This is absolutely wrong and is actually a delusion of *shaytân*. You should remember that the person who acts in accordance with the *Sharî'ah* is assisted in unseen ways. The person who has the intention of earning *halâl* and abstaining from *harâm* is provided with such type of wealth by Allah. This has been experienced by many, and the Quran and Hadith have promised this in numerous places. Even in these turbulent times, those servants of Allah who have controlled their *nafs* from *harâm* and doubtful things, have been provided with the best of *halâl* wealth from Allah. Such servants are living with greater comfort and honour than those who are devouring *harâm* wealth. The person who experiences this himself, who notices this in other persons as well, and finds this mentioned in several places in the Quran and Hadith cannot even bother about what these ignorant persons have to say. If you read this (what the ignorant persons have to say) in any reliable book, then the meaning of it is not what these ignorant persons have taken it to be. When you happen to read such an article, refer to a religious-minded and qualified *'âlim* and ask him to explain the meaning of it to you. *Inshâ Allah*, your doubts will be cleared and such foolish thoughts will disappear from your heart.

When it comes to wealth, people are extremely neglectful and indifferent. They take up prohibited professions and employments and also violate the rights of others. All this is *harâm*.

Remember that there is no shortage in the treasures of Allah. You will definitely receive what has been predestined for you. So where is the intelligence in having evil intentions and making preparations for entry into the fire of *jahannam*?

Since people pay very little attention towards *halâl* wealth, this subject has been mentioned time and again with great emphasis. The actual purpose for the creation of man and *jinn* is that they engage in the *'ibâdah* of Allah. You should therefore bear this in mind in all your dealings and transactions. You have been asked to eat and drink in order to gain strength to remember Allah. This does not mean that you should occupy yourself night and day in the pleasures of this world thereby forgetting Allah and disobeying Him. Some ignorant persons are under the misconception that they have come into this world in order to eat, drink and enjoy the luxuries of this world. This is an extremely blasphemous concept. May Allah destroy this affliction of ignorance.

Hadith Two: Rasûlullâh *sallallâhu 'alayhi wa sallam* said: "No person has partaken of a meal better than that which he has eaten through the earning of his own hands. Without doubt, Dâ'ûd *'alayhis salâm* used to earn with his own hands." This means that it is best for one to earn with one's own hands, e.g. one should engage in some occupation, business, etc. and should not be a burden to others. Nor should one show any contempt for any occupation or menial job. When the Ambiyâ *'alayhimus salâm* had taken up such occupations, who is there who is greater than them in honour and respect? In fact, no one's rank is equal to theirs, where can it ever be higher or greater than theirs? It is mentioned in a Hadith that there isn't a prophet who did not graze sheep. Understand this well and save yourself from ignorance.

It is the belief of certain persons that if you receive *halâl* wealth through inheritance or through any other avenue, i.e. it is not acquired through your own hard work, then they feel that they should still work and they regard this as an act of *ibâdah*. This is a gross error. Instead, it is preferable for such a person to occupy himself in the *ibâdah* of Allah. When Allah has given you peace of mind and removed the concern of acquiring sustenance, it is a sign of great ingratitude that you do not remember Him and instead worry about

increasing your wealth. All <u>*h*</u>*alâl* wealth is good no matter how it comes to you provided you do not have to bear any disgrace. This is a great bounty of Allah, one has to value it, spend it in the proper manner, and do not allow any wastage and extravagance.

The import of the Hadith is that people should not burden others and should not beg from others as long as there is no alternative which has been recognized as such by the *Sharî'ah*. The Hadith also teaches that no occupation should be regarded as contemptible, <u>*h*</u>*alâl* wealth should be pursued, and that earning should not be considered to be a blemish. This topic has been discussed in detail so that people do not consider earning with their own hands to be below their dignity, and that they can eat, feed and spend in charity from their earnings.

This Hadith does not mean that <u>*h*</u>*alâl* wealth other than that which has been earned through one's own hands is not <u>*h*</u>*alâl* or that it cannot equal wealth that has been earned with one's own hands. In fact, at times, other wealth is better than that which has been earned with one's own hands. Certain ignorant persons criticize and condemn those pious persons who have placed their trust in Allah and use this Hadith as a proof that such persons ought to earn through their own hard work and that they should not merely sit back, have *tawakkul*, and depend on gifts from others. This is actually a sign of their immaturity and this objection of theirs goes right up to Rasûlullâh <u>*s*</u>*allallâhu 'alayhi wa sallam*. Such persons should fear Allah in this regard, as there is the possibility that by their showing disrespect, criticizing and censuring these pious servants, they will be punished in this world and in the hereafter. By being disrespectful to the *auliyâ* of Allah, there is the fear of one losing one's *îmân* and dying in a state of *kufr*. May Allah make such a person extinct before he can criticize the *auliyâ* because this will be best for him.

If one ponders over the Quran and Hadith with an open mind, one will learn that it will be preferable for a person who fulfils the qualities of *tawakkul* to practice *tawakkul* instead of earning a living. This is the highest stage of *wilâyat*. Rasûlullâh <u>*s*</u>*allallâhu 'alayhi wa sallam* himself was a *mutawakkil*. The income that a person receives as a *mutawakkil* is much better than the income that one earns through one's own hard work. There is special *barakah* and special *nûr* in such income whereby Allah Ta'ala has granted such a person such a high status, foresight, understanding and *nûr*. The person can see the *barakah* of this with his open eyes.

This subject will be dealt with in detail at another place. Because this is a concise article, it is not possible to go into much detail. It will be sufficient to understand over here that such an opinion is absolutely wrong as has already been explained. Furthermore, it is an act of great injustice that a person is not pious himself and yet when someone else has any piety in him, he begins to criticize and censure him. How will the person have the courage to face Allah when he is causing such harm to His *auliyâ*?

Apart from the above-mentioned benefits of *tawakkul*, there are many other *Dînî* benefits. As for the *mutawakkilîn* who are engaged in teaching and guiding the masses, it is *far*<u>*d*</u> to serve them to the extent that their necessary expenses are paid for. So if they are accepting this right of theirs, why should it be considered to be wrong? More so when those who are **not** *mutawakkilîn* also demand their rights by arguing and fighting, while the *mutawakkilîn* accept their rights with great respect and by honouring the people. It is apparent that there is only good in accepting gifts - when there is no possibility of disgrace, the person is independent, he takes it without really worrying about it, and especially when the person who gave it will be greatly perturbed if it were returned to him. The reality is that persons who are true *mutawakkilîn* receive their sustenance with great honour. However, their intention and their attention is only directed towards having complete trust in Allah. Their eyes are not set on the creation. As for the one who hopes to receive something from the creation and sets his eyes on their wealth, he is an imposter and is not included in our discussion. We have only confined ourselves to explaining the condition of the true *mutawakkilîn*. It is a major sin to despise anyone especially if such a person is one of the special servants of Allah. These pious servants are not harmed in any way by your criticisms. Instead, they only benefit from them because on the day of judgement they will receive the good deeds of those who spoke ill of them. Harm will only come to those who speak ill of them and they will be destroyed in this world and in the hereafter.

It should also be remembered that the *Sharî'ah* has not granted permission for *tawakkul* to every one. It is extremely difficult to take up the task of tawakkul and to fulfil all its conditions. It is for this reason that we find so few persons like this. In fact, there are so few, it is as if there is no one. It should be remembered that something that is very good is very scarce. We express our gratitude to Allah that through a little pondering and thinking, this subject has been written very well. May Allah grant you and me the ability to practice on this. *Âmîn*.

<u>Hadith Three</u>: It is mentioned in a Hadith that Allah is <u>*t*</u>*ayyib* and that He only accepts that which is <u>*t*</u>*ayyib*. Allah has commanded the believers with that which He commanded the prophets. Allah addressed the prophets saying: "O prophets! Eat that which is pure (i.e. <u>*h*</u>*alâl*) and do good deeds." And He addressed the believers saying: "O you who believe! Eat of the pure things which We have provided for you." Thereafter, Rasûlullâh <u>*s*</u>*allallâhu 'alayhi wa sallam* mentioned a person who has undertaken a very long journey and who is in a very untidy and dishevelled state (on account of his journey). He raises his hands towards the heavens saying: "O Allah! O Allah!" (i.e. he beseeches Allah again and again asking Him for His mercy and the fulfilment of all his needs), while his food is <u>*h*</u>*arâm*, his drink is <u>*h*</u>*arâm*, his clothing is <u>*h*</u>*arâm*, and he has been brought up in <u>*h*</u>*arâm*. So how can his *du'â* be accepted?"

In other words, despite his bearing such burdens, on account of this *harâm* wealth, his *du'â* will never be accepted. Even if he realizes his goal and ambition, it will not be on account of his *du'â* but on account of it already being predestined in his favour. Just as the goals and ambitions of the *kuffâr* are realized.

The meaning of a *du'â* being accepted is that Allah looks at a person with mercy. It is through this mercy that He grants him whatever he wishes for, and because of his asking, Allah rewards him. So this can only be attained by the person who confines himself to the dictates of the *Sharî'ah* and asks for whatever he wishes from Allah alone. From this we learn that *halâl* wealth has an abundance of *barakah* and that it has a great influence (on the person's life). By consuming *halâl* wealth, one gets the power to do good and one's limbs act in accordance with one's intellect.

Abu Hâmid al-Ghazzâlî *rahmatullâhi 'alayh* narrates from a great *sûfi* by the name of Suhayl *rahmatullâhi 'alayh* who said that when a person eats *harâm*, his limbs give up following his intellect. That is, his intellect commands his limbs to do good but they do not obey it. However, this is only known to those whose hearts are illuminated. As for those whose hearts are black, they are preoccupied day and night in luxuries and following their desires, and this has no effect on them. May Allah protect the sensitivity and insight of our heart. *Âmîn*.

Malfûz Four: 'Abdullah bin Mubârak *rahmatullâhi 'alayh* says: "I prefer returning one *dirham* which is doubtful than giving 600 000 *dirhams* in charity." From here we can deduce the serious nature of doubtful wealth. It is extremely sad that today people do not even give up *haraam* wealth. All they are interested in is acquiring wealth irrespective of how it is obtained while the pious servants of Allah used to regard doubtful wealth with abhorrence. It is necessary to safeguard oneself from *haraam* wealth and essential to exercise extreme caution in this regard. By consuming *haraam* wealth, numerous evils are born in the soul. This is what destroys man.

Hadith Five: It is mentioned in a Hadith that Rasûlullâh *sallallâhu 'alayhi wa sallam* said: "The *halâl* is clear and the *harâm* is clear. In-between these two, there are many doubtful things. The person who abstains from these doubtful things has in fact safeguarded his *Dîn* and his honour. As for the one who consumes the doubtful things, he will soon consume that which is *harâm*. Similar to the shepherd who grazes his flock around the sanctuary of a king. It is highly possible that he will very soon fall into that sanctuary. Beware, every king has a sanctuary, and the sanctuary of Allah is all those things which He has made *harâm*. Behold, there is a piece of flesh in the body, if it is sound, the entire body will be sound. But if it is unsound, the entire body will be unsound. Behold, it is the heart."

Hadith Six: It is mentioned in a Hadith that Rasûlullâh *sallallâhu 'alayhi wa sallam* said: "May Allah destroy the Jews. Fat was made *harâm* upon them, but they melted it and sold it."

Hadith Seven: Rasûlullâh *sallallâhu 'alayhi wa sallam* said: "It is not possible for a person to earn *harâm* wealth, give it in charity, and expect to receive any reward for it. Nor is it possible for him to spend such earnings and expect to receive any blessings in it. Nor is it possible for him to leave it behind and expect it to be a source of provision for him in the future. Instead, he will enter hell. Without doubt, Allah does not wipe out evil with evil. Instead, He wipes out evil with good. Without doubt, *harâm* wealth does not wipe out sins."

Hadith Eight: It is mentioned in a Hadîth that the flesh which has been brought up and nurtured with *harâm* wealth will not enter *jannah*. And all such flesh is most suitable for *jahannam*. In other words, a person who devours *harâm* will not enter *jannah* without expiating for his sins. This does not mean that he will never enter *jannah* like the *kuffâr*. Instead, if he dies a Muslim but was involved in devouring *harâm* wealth, he will be punished for his sins and eventually admitted into *jannah*. If he repents for his sins before his death and fulfils the rights of those whom he owes, Allah will forgive him and he will be safe from the punishment which has been mentioned in the Hadîth.

Hadith Nine: It is mentioned in a Hadîth that a person will not be a complete believer until he abandons those things in which there is no fear (of it being *harâm*) because of something in which there is fear. In other words, there are certain things which are absolutely *halâl*, while others are merely permissible. However, by turning one's attention towards the latter and consuming such wealth, there is the possibility and fear of committing a crime. Therefore, even such *halâl* wealth should not be consumed nor should such *halâl* activity be carried out. This is because although there is no sin in engaging in such *halâl* activity or consuming such *halâl* wealth, there is still the possibility of falling into sin. And we know that the means to an evil is also considered to be an evil. For example, it is permissible and *halâl* to eat and wear expensive food and clothing. But because by one becoming pre-occupied in such luxuries beyond the limits, there is the possibility and fear of committing sins. Piety and righteousness demands that such food and clothing be abstained from.

It is *makrûh* to consume wealth that is doubtful. By consuming it, there is a great possibility that one will lose control over one's *nafs* and thereby fall into *harâm*. Such wealth should therefore be abstained from.

Hadith Ten: ‘Â’ishah *radiyallâhu ‘anhâ* narrates that Abû Bakr *radiyallâhu ‘anhu* had a slave who used to give him *khirâj*. Abû Bakr *radiyallâhu ‘anhu* used to consume this income. One day, this slave brought something and Abû Bakr *radiyallâhu ‘anhu* ate it. The slave then asked him: "Do you know what you ate?" Abû Bakr *radiyallâhu ‘anhu* asked: "What was it?" He replied: "In the times of *jâhilîyyah* (days of ignorance or pre-Islamic era) I had given certain information to a person according to the rules and regulations of the fortunetellers. However, I did not know this art (of fortune telling) very well. I deluded this person into believing whatever I had told him. This person met me and gave me that which you ate as a compensation for the information that I had given him. That which you have eaten is actually what he gave me." Upon hearing this, Abû Bakr *radiyallâhu ‘anhu* inserted his hand down his throat and vomited everything that was in his stomach.

In other words, as a precaution and out of complete piety, he expelled everything from his stomach as it would have been impossible to expel only that which was given by this slave. Even if he did not vomit it out, he would not have been committing any sin.

Hadith Eleven: It is mentioned in a Hadîth that a person who purchases a garment for 10 *dirhams* and one *dirham* from it was *harâm*, Allah will not accept his *salât* as long as he is wearing that garment.

Although the person will absolve himself of this duty, he will not receive the full reward for his *salât*. Other acts could also be based on this. We should fear Allah in this regard. First of all, our acts of *‘ibâdah* are not offered in the proper manner. And those that are offered go to waste in this way (by *harâm* wealth). What answer will we give to Allah on the day of judgement and how will we bear the severe punishment?

Hadith Twelve: It is mentioned in a Hadîth that Rasûlullâh *sallallâhu ‘alayhi wa sallam* said: "There isn't anything which will take you near to *jannah* and keep you away from *jahannam* except that I have ordered you to do it. And there isn't anything which will distance you from *jannah* and take you closer to *jahannam* except that I have prohibited you from doing it. Jibra’îl has informed me that no person will die until his sustenance has been completed for him even though he may receive it late. Fear Allah and try to restrict yourself in seeking your sustenance. Don't ever allow a delay in receiving your sustenance from seeking something through the disobedience of Allah. This is because it is the grand status of Allah that nothing can be attained from Him through disobedience, irrespective of whether it be your sustenance or anything else."

Hadith Thirteen: Rasûlullâh *sallallâhu ‘alayhi wa sallam* said: "Out of ten parts, nine parts of one's sustenance is in business." In other words, business is a great source of income. You should therefore opt for it.

Hadith Fourteen: It is mentioned in a Hadîth that Allah befriends a believer who is hard working and who is a tradesman, and who does not worry about what he is wearing.

In other words, because of his hard work and toiling, he wears ordinary, dirty clothes. He does not have so much of time nor the opportunity wherein he can keep his clothes clean. As for the person who is not forced to do so, he should wear clean and simple clothes.

Hadith Fifteen: Rasûlullâh *sallallâhu ‘alayhi wa sallam* said: "It was not revealed to me that I should gather wealth or that I should become a businessman. However, it has been revealed to me that I should glorify Allah, praise Him, be of those who prostrate to Him and that I engage in His *‘ibâdah* until death overtakes me."

In other words, do not occupy yourself in this world more than necessary because it is *wâjib* on everyone to make arrangements for living according to necessity only (and not more). As for the person who has the power of *tawakkul* and fulfils all the conditions of *tawakkul*, such a person can leave all the occupations of this world and occupy himself with theoretical *(‘ilmi)* and practical *(‘amali)* *‘ibâdah*.

Hadith Sixteen: Jâbir *radiyallâhu ‘anhu* narrates that Rasûlullâh *sallallâhu ‘alayhi wa sallam* said: "May Allah have mercy on the person who is lenient and soft-hearted when he sells something, purchases something, and when he asks for repayment of loans given."

Glory be to Allah! How great it is to display leniency and soft-heartedness at the time of buying, selling and asking for repayment of loans given that Rasûlullâh *sallallâhu ‘alayhi wa sallam* is making a special *du‘â* for such a person. We know for sure that his *du‘â* will be accepted. If this was the only virtue of displaying leniency and there was no other reward, then this virtue in itself is very great. However, one will still be rewarded for this leniency and soft-heartedness. It would therefore be appropriate for the traders and businessmen to act upon this Hadith and thereby make themselves eligible for the *du‘â* of Rasûlullâh *sallallâhu ‘alayhi wa sallam*.

Apart from this, the benefit of such behaviour in this world is that people will be happy with such a person and his business will prosper. Generally, people refer to such a person time and again. At times, they even make *du'â* for him out of happiness. The reality of the situation is that the person who lives and acts according to the *Sharî'ah* lives in this world and in the hereafter like a king and in great comfort. Who can be more fortunate than this person who has the blessings of both the worlds and who is beloved and honoured by Allah and by most of the people as well?

Hadith Seventeen: Rasûlullâh *sallallâhu 'alayhi wa sallam* said: "Be cautious of taking too many oaths when selling anything. This is because too many oaths cause the goods to become popular among the people (and because of these oaths they begin attaching value to the goods). This results in a lack of *barakah* and one is thereby deprived of any profits both in this world and in the hereafter.

Hadith Eighteen: Rasûlullâh *sallallâhu 'alayhi wa sallam* said: "The businessman who is honest in his dealings and trustworthy will be with the prophets, *siddîqîn*, and martyrs on the day of judgement."

In other words, the businessman who possesses the above-mentioned qualities will be in the company of the Ambiyâ *'alayhimus salâm*, the *siddîqîn*, the martyrs, and will gain salvation from *jahannam*. Being with such persons does not mean that they will enjoy the same status as them. What it means is that they will attain a special type of greatness which is normally acquired by remaining in the company of such persons. This is similar to a person who invites a pious person to his house and also hosts the attendants of this pious person. It is obvious that the place where these attendants will eat their food and the food that they will eat will be the same as that of the pious person. Despite this, the status and respect that these persons will have for this pious person will be higher than that which they will have for these attendants. But being in his company, sitting at one place and partaking of the same food is also a great feat accomplished by the attendants. Attaining the company of Rasûlullâh *sallallâhu 'alayhi wa sallam* itself is a great virtue. Assuming that they do not even receive any food nor any honour and respect from being in his company, merely being in his company is sufficient for those Muslims who love Rasûlullâh *sallallâhu 'alayhi wa sallam*. Let alone being in his company being a great achievement, even being his neighbour is a great virtue. It is therefore extremely appropriate for Muslims to be entitled to this blessed *du'â* of Rasûlullâh *sallallâhu 'alayhi wa sallam*.

Hadith Nineteen: Rasûlullâh *sallallâhu 'alayhi wa sallam* said: "O traders! Without doubt, business is such a thing that a lot of foolish talk takes place and many oaths are taken. Therefore include charity in it."

In other words, it is reprehensible to engage in foolish talk and to take too many oaths. You should therefore give in charity so that it may be an expiation for those oaths and indiscreet conversations which you may unwittingly engage in, and so that it may also remove the filth and grime that may have accumulated in your heart because of this.

Hadith Twenty: It is mentioned in a Hadîth that the businessmen will rise as sinners and shameless persons on the day of judgement except for that businessman who feared Allah and spoke the truth. The person who did not commit any sin in his transactions will be saved from this calamity.

The detestation of taking credit unnecessarily

Hadith One: Abû Sa'îd *radiyallâhu 'anhu* narrates that he heard Rasûlullâh *sallallâhu 'alayhi wa sallam*saying: "I seek refuge in Allah from *kufr* and debts." A person asked: "O Rasulullah! Do you regard *kufr* and debts to be equal that you are mentioning them together?" He replied: "Yes."

Hadith Two: 'Abdullah bin 'Umar *radiyallâhu 'anhu* narrates that Rasûlullâh *sallallâhu 'alayhi wa sallam* said: "Debts is the flag of Allah on earth. When He wishes to disgrace anyone, He burdens him with the weight of debts."

Hadith Three: 'Abdullah bin 'Umar *radiyallâhu 'anhu* narrates that he heard Rasûlullâh *sallallâhu 'alayhi wa sallam* advising a person in the following manner: "Reduce your sins so that your death will be easy. Reduce your debts so that you may live a free person."

Hadith Four: Abû Hurayrah *radiyallâhu 'anhu* narrates that Rasûlullâh *sallallâhu 'alayhi wa sallam* said: "Allah will fulfil the debts of a person who takes on credit with the intention of fulfilling his debt. Allah will destroy the person who takes on credit with the intention of not paying it and cheating people."

Hadith Five: 'Â'ishah *radiyallâhu 'anhâ* narrates that Rasûlullâh *sallallâhu 'alayhi wa sallam* said: "I will help the person who is involved in debts and thereafter makes every effort to fulfil them, but passes away before he can fulfil them."

Hadith Six: Maymûn Kardî *radiyallâhu ‘anhu* narrates that Rasûlullâh *sallallâhu ‘alayhi wa sallam* said: "The person who marries a woman with *mahr*, whether it be a small amount or a large amount, and has this intention that he will not pay her the *mahr* and passes away without paying her, then on the day of judgement he will rise as an adulterer in the presence of Allah. And the person who takes a loan with the intention of not paying it back and passes away without fulfilling it, will rise as a thief in the presence of Allah on the day of judgement."

Hadith Seven: ‘Umar bin Shurayd narrates from his father (who is a Sahâbî) that Rasûlullâh *sallallâhu ‘alayhi wa sallam* said: "The delaying of a person who is able (to pay his debts) makes his honour and wealth *halâl*."

In other words, if a person is able to fulfil his debts and yet does not do so, then his creditors can disgrace him, speak ill of him, announce his dishonesty in his transactions, and when possible, they can claim back their rights either openly or in secret.

Hadith Eight: Abû Dhar *radiyallâhu ‘anhu* narrates that Rasûlullâh *sallallâhu ‘alayhi wa sallam* said: "Allah abhors three persons: (a) an old man who is an adulterer, (b) a poor person who has a lot of pride, (c) a rich oppressor (who oppresses his creditors by delaying in paying his debts)."

Du‘â for the fulfilment of debts

Hadith One: A *mukâtab* came to ‘Alî *radiyallâhu ‘anhu* and said: "I have become incapable of paying for my freedom. Please help me." He replied: "I will show you a *du‘â* which Rasûlullâh *sallallâhu ‘alayhi wa sallam* taught me. Even if you have debts equal to mount *Thubayr*, Allah will fulfil your debts for you. The *du‘â* is:

اَللّٰهُمَّ اكْفِنِيْ بِحَلاَلِكَ عَنْ حَرَامِكَ ، وَأَغْنِنِيْ بِفَضْلِكَ عَمَّنْ سِوَاكَ

Allâhummakfini bihalalika an harâmika wa aghnini bifadlika amman siwâk.

O Allah (SWT), suffice me with lawful livelihood adequate to my needs instead of ill-gotten livelihood, and graciously grant me freedom from needing anything from anyone besides Yourself. (Tirmidhi)

Note: *Whoever recites this du’ Allah will assist him in repaying his debt even though it may be the size of Mount Sabir (A mountain in Yemen).*

GLOSSARY

Explanation of Islamic Terms

‘Âlim: One who has attained a considerable amount of Islamic knowledge.

Amânah: A trust or something with which you have been entrusted. For further details, refer to the chapter on amânah.

Auliyâ’: Plural of "walî". A walî is a friend of Allah.

Bâtil: In Islamic jurisprudence it refers to an act which is invalid.

Barakah: Literally means "blessings". It also refers to the experiencing of abundance in things which are of little value.

Bay‘us salam: Technically, it refers to a contract of sale causing an immediate payment of the price and admitting a delay in the delivery of the goods.

Bid‘ah: Literally means an "innovation". In Islam it refers to the introduction of new things into Islam which have no basis in the Quran or Hadith and regarding these things as acts of îbâdah. A bid‘ah is a major sin in Islam.

Du'â: Supplication, prayer or devotional phrases.

Fâsid: In Islamic jurisprudence it refers to an action which is considered to be improper.

Farâ'id: Plural of fard.

Fard: Literally means "compulsory". In Islam it refers to those acts and things which are compulsory on a Muslim. Abandoning or abstaining from a fard act is a major sin. Rejecting a fard act amounts to kufr.

Fidyah: Redemption from the omission of certain religious duties by a material donation or a religious act.

Ghee: Clarified butter.

Ghusl: The act of washing the entire body from head to toe without leaving a single place dry.

Hâfiz: One who has memorized the Quran.

Halâl: That which is lawful or permissible in Islam.

Harâm: That which is unlawful or prohibited in Islam.

Ibâdah: Literally means "worship". In Islam it refers to all those acts with which one renders worship to Allah.

Ijârah fâsidah: Improper leasing or hiring. For further details, refer to the relevant chapter.

Jahannam: Hell.

Janâzah: Funeral procession. The deceased person is also referred to as a janâzah.

Jannah: Paradise.

Kafan: The cloth in which the deceased is enshrouded.

Kaffârah: Literally means "penance, atonement, expiation." In Islamic law it refers to redemption from the omission of certain religious duties by a material donation or a ritual act.

Kuffâr: Plural of kâfir. A kâfir is one who rejects Allah and does not believe in Muhammad *sallallâhu 'alayhi wa sallam* as the final messenger of Allah.

Kufr: Refers to the state of disbelief.

Mahr: Dowry.

Makrûh: That which is disliked or detestable.

Maradul maut: Refers to the last sickness of a person after which he passes away.

Masâ'il: Plural of mas'ala.

Mas'ala: Literally means "an issue, problem or question". In Islamic jurisprudence it refers to a rule or regulation.

Mudârabah: Silent partnership. For further details, refer to the relevant chapter.

Mujâhidîn: Plural of mujâhid. Refers to a person who is engaged in jihâd or war against the kuffâr.

Mustahab: That which is preferable or desirable.

Mutawakkil: One who practices tawakkul.

Nafs: The soul.

Nûr: Light.

Roti: Flat round bread.

Shafî‘: One who holds the right of pre-emption.

Shaytân: The accursed devil.

Shuf‘ah: The right of pre-emption.

Sunnah: An act carried out or sanctioned by Rasûlullâh *sallallâhu ‘alayhi wa sallam*.

Tawakkul: The act of placing one's complete faith and trust in Allah.

Ulamâ: Plural of ‘âlim.

Wâjib: Literally means "obligatory". In Islamic jurisprudence it refers to an act which has not been established by an absolute proof. Leaving out a wâjib without any valid excuse makes one a fâsiq and entails punishment.

Wakîl: Representative.

Wasîyyah: Bequest.

Wilâyat: Literally means "friendship". In Islamic sûfism it refers to that stage where a person gains close proximity to Allah.

Bahishti Zewar

(Heavenly Ornaments)

Part Six Index

Etiquette and Manners, Reformation of the Heart, Deeds and their Retribution, and the Signs of Qiyâmah

Etiquette in *'Ibâdât*

Wudû and Purity

1. Perform your *wudû* in a proper manner even if you do not feel like doing so.

2. There is greater reward in performing a fresh *wudû*.

3. When relieving yourself, do not face the *qiblah* nor turn your back towards the *qiblah*.

4. You must be cautious with regard to urine splashing on you. By being unmindful in this regard, one is punished in the grave.

5. Do not urinate in a hole as there is the possibility of a snake, scorpion or any other dangerous animal emerging from it.

6. Do not urinate in the place where you have a bath.

7. Do not engage in any conversation when relieving yourself.

8. When you wake up, do not insert your hand in a utensil containing water until you have thoroughly washed your hands.

9. Do not use water that has been warmed in the sun as there is the possibility of being infected with white liver whereby the body is tainted with white marks.

Salât

1. Offer your *salât* at the appropriate time. Carry out the *rukus* and *sajdahs* in the proper manner and offer your *salât* with concentration.

2. When a child reaches the age of seven, emphasize the importance of *salât* to him. When he reaches the age of ten, beat him if necessary, in order to get him to offer his *salât*.

3. It is not good to offer *salât* in such clothes or at such a place whereby you become distracted and begin to concentrate on the flowers and leaves that are depicted on such clothes or at such a place (e.g. prayer mats - musallas - on which such designs are depicted).

4. There should be a barrier in front of the person offering *salât*. If there isn't anything, a stick should be placed or any other raised object should be placed. Such an object should be placed to the right or left of the person

offering *salât*.

5. On completing the *fard salât*, it is preferable to move away from that place and offer the *sunnah, nafl salât*.

6. While offering *salât*, do not look around you nor upwards. As far as possible, prevent yourself from sneezing.

7. When you have an urgent need to relieve yourself, go and relieve yourself first and then offer your *salât*.

8. When commencing with *nafl salâat* or the different forms of *dhikr*, commence with an amount which you can undertake and keep up with. (Do not commence with something that is beyond your capacity).

Zakât and Charity

1. As far as possible, give *zakât* to those who **do not** go around begging - who remain in their homes out of self-respect and self-honour.

2. Do not be ashamed of giving very little in charity. Give whatever you are able to irrespective of the amount.

3. Do not think: "What is the need of giving *zakât* or charity?" Whenever the occasion arises, make a resolution and give in charity.

4. By giving charity to your relatives, you receive a double reward - one for giving in charity, and another for being kind and considerate toward your relatives.

5. Always bear in mind your poor neighbours.

6. Do not spend too much in charity from your husband's wealth to the extent that he is displeased.

Fasting

1. It is extremely detestable to engage in foolish and shameless conversations while fasting. It is even more detestable to make *ghîbah*.

2. When intending to keep a *nafl* fast, seek the husband's permission if he is present at home.

3. Increase your *'ibâdah* in the last ten days of *Ramadân*.

Recitation of the Quran

1. If you are not fluent in your recitation of the Quran, do not abandon its recitation out of despair. Continue with your recitation. Such a person is rewarded twofold.

2. When you have learnt the Quran, do not forget it. Instead, continue reciting it. If not, you will be committing a major sin.

3. Recite the Quran with full concentration and with fear for Allah.

Du'â and *Dhikr*

1. When making *du'â*, bear the following factors in mind:

(a) Make *du'â* with full zeal and fervour.

(b) Do not make *du'â* for anything sinful.

(c) If there is any delay in the acceptance of your *du'â*, do not give it up out of despair. Instead, have full conviction of its acceptance.

2. Do not curse your children, wealth and life out of anger because it is highly possible that it is the time of acceptance of such a curse.

3. Make a concerted effort to remember Allah and His Rasûl *sallallâhu 'alayhi wa sallam* at the place at which you sit and discuss worldly affairs or engage in worldly matters. If not, all these matters and affairs will go to waste.

4. Make *istighfâr* abundantly. In doing so, your difficulties are made easy and there is *barakah* in your sustenance.

5. If, perchance, you commit any sin, do not delay in making *taubah*. If you commit a sin again, make *taubah* again and do not think that since you have acted contrary to your first *taubah* there is no benefit in making *taubah* a second time.

6. There are certain *du'âs* which are recited at specific times. They are as follows:

(a) Recite the following *du'â* at the time of sleeping:

It is Sunnah to join both hands, read the last three Surahs of the Qu'ran (Qul-Huwallah, Qul-A'udhu Bi Rabbil Falaq, Qul-A'udhu Bi Rabbin Nas) then blow on both hands and wipe the hands all over the body (starting from the face and front of the body). This should be done thrice. (Bukhari)

- *Ayatul Kusri should also be read. (Bukhari)*

Then Recite:

اَللّٰهُمَّ بِاسْمِكَ أَمُوْتُ وَأَحْيَ

Allâhumma bismika amütu wa ahya.

O Allah, with Your name I die and live. (Bukhari)

(b) When awakening, recite the following *du'â*:

Dua upon waking up

اَلْحَمْدُ لِلّٰهِ الَّذِيْ أَحْيَانَا بَعْدَ مَا أَمَاتَنَا وَإِلَيْهِ النُّشُوْرُ.

Al-hamdu Lillâhil ladhi ahyana ba’da ma amâtanâ wa ilayhin nushur.

All praise to Allah who gave us life after having given us death, and (our) final return is to Him. (Bukhari)

Dua for security - prayer for morning and evening

1.

بِسْمِ اللهِ الَّذِيْ لاَ يَضُرُّ مَعَ اسْمِهِ شَيْءٌ فِي الْأَرْضِ وَلاَ فِي السَّمَاءِ وَهُوَ السَّمِيْعُ الْعَلِيْمُ.

Bismillâhil-ladhi lâ ya-durru ma’smihi shay’un fil urdi walâ fissamâi wa huwas sami’ul aleem

(I begin the day/night) in the name of Allah (SWT) by whose name nothing on earth and heaven can cause harm. He is All Hearing, All Knowing. (Muslim)

Note: *Whoever reads this duâ thrice in the morning or evening, nothing will harm him till the night or morning.*

It is also mentioned in a Hadeeth that who-so-ever reads Ayatul Kursi after Salah (prayer) will be under the protection of Allah (SWT) till the next Salah (prayer). (Tabarani)

2.

رَضِيْنَا بِاللهِ رَبًّا وَبِالْإِسْلاَمِ دِيْنًا وَبِمُحَمَّدٍ رَسُوْلاً.

Radina billãhi rabban wa bil-Islãmi dinan wa bi muhammadin rasülãn.

We are pleased with Allah as the Lord, with Islam as the Religion and with Mu as the Messenger. (Abi Daud)

Note: Whoever recites this du’á in the morning, Allah will satisfy him and please him.

Dua when finished eating

1.

اَلْحَمْدُ للهِ الَّذِيْ أَطْعَمَنَا وَسَقَانَا وَجَعَلَنَا مِنَ الْمُسْلِمِيْنَ

Al-hamdu lillãhilladhi at-amana' wasaqãnâ waja-alana minal muslimin.

All praise is due to Allah (SWT) who gave us food and drink and made us Muslims. (Tirmidhi)

2.

اَلْحَمْدُ للهِ الَّذِيْ أَطْعَمَنِيْ هَـذَا الطَّعَامَ وَرَزَقَنِيْهِ مِـنْ غَـيْرِ حَـوْلٍ مِنِّـيْ وَلاَ قُوَّةٍ.

Al-hamdu lillâ-hilladhi at-amani hadhat ta-ama wa razaqanihi min ghayri hawlim minni walâ quwwah.

All praises are for Allah who fed me this food and gave it to me without any strength and ability on my part. (Tirmidhi)

Dua when boarding a vehicle

سُبْحَانَ الَّذِيْ سَخَّرَ لَنَـا هَـذَا وَمَـا كُنَّـا لَـهُ مُقْرِنِيْـنَ ، وَإِنَّا إِلَى رَبِّنَـا لَمُنْقَلِبُوْنَ.

Sub-hãnal-ladhi sakh-khara lana hâdhâ wa-ma kunnâ lahü muqrin, wa innâ ilâ rabbinâ la-munqalibün.

Glory be to Him who has brought this under our control whereas we were unable to control it. Surely we are to return to Him. (Surah Zukhruf)

Dua before eating

بِسْمِ اللهِ وَبَرَكَةِ اللهِ

Bismillâhi wabarakatillãh.

(I am eating) In the name of Allah (SWT) and with the blessings of Allah (SWT). (Hakim)

Dua if one forgets to read the dua before eating

THEN UPON REMEMBERING HE SHOULD RECITE:

بِسْمِ اللهِ اَوَّلَهُ وَآخِرَهُ.

Bismillâhi aw-walahu wa âkhirah.

In the name of Allah, at the beginning of it and at the end of it (meal). (Abi Da'ud)

Dua when dining at someone's invitation

اَللّٰهُمَّ أَطْعِمْ مَنْ أَطْعَمَنِيْ وَاسْقِ مَنْ سَقَانِيْ.

Allâhumma at-im man at-amni wasqi man saqâni.

O Allah (SWT) feed those who have fed me and satiate those who have satiated me. (Muslim)

Dua at the time of opening fast

اَللّٰهُمَّ لَكَ صُمْتُ وَعَلَى رِزْقِكَ أَفْطَرْتُ.

Allâhumma laka Sumtu wa' alâ rizqika 'aftartu.

O Allah (SWT), for You I've fasted and I have completed my fast (iftar) on what You have provided. (Abi Da'ud)

Dua after drinking milk

اَللّٰهُمَّ بَارِكْ لَنَا فِيْهِ وَ زِدْنَا مِنْهُ

Allahumma barik lana Fihi wazidna minhu

O Allah (SWT), grant us blessing in it and grant us more of it. (Tirmidhi)

Dua at the time of drinking the water of zam-zam

اَللّٰهُمَّ إِنِّيْ أَسْأَلُكَ عِلْمًا نَافِعًا، وَرِزْقًا وَاسِعًا، وَشِفَاءً مِنْ كُلِّ دَاءٍ.

Allâhumma inni as’aluka ilman naïf-an wa rizqan wasi an wa shifâ-an min kulli dâ.

O Allah, I seek of You, beneficial knowledge, plentiful provision, and cure from all diseases. (Hakim)

Dua when wearing any article of clothing

اَلْحَمْدُ لِلّٰهِ الَّذِيْ كَسَانِيْ هَذَا الثَّوْبَ ، وَرَزَقَنِيْهِ مِنْ غَيْرِ حَوْلٍ مِنِّيْ وَلاَ قُوَّةٍ.

Al-hamdu lilla hilladhi kasãni hâdhath-thawba, wa razaqanihi min ghayri hawlim minni wa la quw-wah.

All praises are for Allah who dressed me with this garment and gave it to me without any strength and ability on my part. (Tirmidhi)

Dua when wearing new clothing

اَلْحَمْدُ لِلّٰهِ الَّذِيْ كَسَانِيْ مَا أُوَارِيْ بِهِ عَوْرَتِيْ وَأَتَجَمَّلُ بِهِ فِيْ حَيَاتِيْ.

Al-hamdu lillâhil-ladhi kasâni ma uwãri bihi awrati wa atajammalu bihi fi ha-yâti

All praises are due to Allah who clothed me with which I cover my body and with which I adorn myself in my life. (Tirmidhi)

Dua before removing clothing at the time of sleeping, changing etc.

بِسْمِ اللهِ الَّذِيْ لاَ إِلَهَ إِلاَّ هُوَ.

Bismillâhilladhi lâilãha illâhü

In the name of Allah, apart from whom there is no Lord. (al-Nasai)

Dua upon exiting home

One should exit with the left foot first.

1.

بِسْمِ اللهِ تَوَكَّلْتُ عَلَى اللهِ ، اَللّهُمَّ إِنِّيْ أَعُوْذُ بِكَ أَنْ أُضِلَّ أَوْ أُضَلَّ،
أَوْ أَزِلَّ أَوْ أُزَلَّ ، أَوْ أَظْلِمَ أَوْ أُظْلَمَ ، أَوْ أَجْهَلَ أَوْ يُجْهَلَ عَلَيَّ.

Bismillãhi tawak-kaltu alallahi, allãhumma inni a-udhibika an'udilla aw udalla aw uzilla aw uzalla aw azlima aw uzlama aw aj-hala aw yuj-hala alayya

In the name of Allah, I depend on Allah. 0 Allah I seek your protection from my misleading anyone or myself being mislead, from causing someone to commit sins or committing sins myself from oppressing or becoming oppressed and from causing somebody to be foolish or myself being caused to be foolish.(Tirmidhi)

2.

بِسْمِ اللهِ تَوَكَّلْتُ عَلَى اللهِ ، وَلاَ حَوْلَ وَلاَ قُوَّةَ إِلاَّ بِاللهِ

Bismillâhi tawakkaltu a1allahi walâ hawla walâ quwwata illâ billâh.

In the name of Allah (SWT), I depend on Allah (SWT), and we do not have any power to do good deeds or to avoid evil deeds except with the help of Allah (SWT). (Tirmidhi)

Dua upon entering the home

One should enter with the right foot first

اَللّهُمَّ إِنِّيْ أَسْأَلُكَ خَيْرَ الْمَوْلِجِ وَخَيْرَ الْمَخْرَجِ ، بِسْمِ اللهِ وَلَجْنَا
وَبِسْمِ اللهِ خَرَجْنَا ، وَعَلَى اللهِ رَبِّنَا تَوَكَّلْنَا.

Allãhumma inni as'aluka khayral mawliji wa khayral makhraji, bismillâh walajnâ wa bismillâhi kharajnâ wa-alallahi rabbinâ tawakkalnâ.

O Allah (SWT), I beg of you the blessing of entering and leaving With Allah's (SWT) name do we enter and with Alláh's (SWT) name do we leave, and upon Allah, our Lord, do we rely. (Abi Da'ud)

Dua when looking in the mirror

اَلْحَمْدُ للهِ ، اَللّٰهُمَّ كَمَا حَسَّنْتَ خَلْقِيْ فَحَسِّنْ خُلُقِيْ.

Al-hamdulillah, allahumma kama hassanta khalqi fahassin khuluqi

All praises are due to Allah, O Allah as you have given me a good physical form, so also favour me with good morals and manners. (Al-Nasai)

Dua before entering the toilet

One should enter with the left foot first.

بِسْمِ اللهِ ، اَللّٰهُمَّ إِنِّيْ أَعُوْذُ بِكَ مِنَ الْخُبُثِ وَالْخَبَائِثِ.

Bismillãhi allâhumma inni a'udhu bika minal khubuthi wal khabâ'ith.

In the name of Allah: OAlláh, I seek Your protection from male and female devils. (Bukhari)

Dua when exiting the toilet

One should exit with the right foot first.

غُفْرَانَكَ الْحَمْدُ للهِ الَّذِيْ أَذْهَبَ عَنِّيْ الأَذَىٰ وَعَافَانِيْ.

Ghufrânaka a1-hamdu lillãhil ladhi adh-haba annil adhâ wa âfani.

O Allah, I seek your forgiveness. AII praises are due to Allah who has taken away from me the discomfort and granted me comfort. (Bukhari)

Dua when starting wudhu

Bismillah should be recited first. (Abi Da'ud)

اَللّٰهُمَّ اغْفِرْ لِيْ ذَنْبِي ، وَوَسِّعْ لِيْ فِيْ دَارِيْ ، وَبَارِكْ لِيْ فِيْ رِزْقِيْ

Allahummaghfirli dhanbi wassi'li fi'dâri wa barik li fi rizqi.

O Allah (SWT), forgive my sin, grant me expansion in my home and bless my livelihood. (Tirmidhi)

Dua when finishing wudhu

أَشْهَدُ أَنْ لاَ إِلٰهَ إِلاَّ اللهُ وَحْدَهُ لاَ شَرِيْكَ لَهُ وَأَشْهَدُ أَنَّ مُحَمَّداً عَبْدُهُ وَرَسُوْلُهُ.

Ash-hadu allâ ilâha illallãhu wahdahü lâ sharika lahü wa ash-hadu anna muhammadan abduhü wa rasüluh.

I bear witness that there is no Lord except Allah (SWT). He is one and has no partner and I bear witness that Muhammad is His Servant and Messenger. (Muslim)

Note: *Whoever recites this dua, the eight doors of Paradise will be opened for him.*

Then Recite;

اَللّٰهُمَّ اجْعَلْنِيْ مِنَ التَّوَّابِيْنَ وَاجْعَلْنِيْ مِنَ الْمُتَطَهِّرِيْنَ.

Allãhummaj-alni minattawwâbina wa- alni minal mutatahhirin.

O Allah, make me from amongst the repenters and among those who keep very clean. (Tirmidhi)

Dua after hearing the adhan

اَللّٰهُمَّ رَبَّ هٰذِهِ الدَّعْوَةِ التَّامَّةِ وَالصَّلٰوةِ الْقَائِمَةِ ، آتِ مُحَمَّدَ الْوَسِيْلَةَ وَالْفَضِيْلَةَ ، وَابْعَثْهُ مَقَامًا مَحْمُوْدًا الَّذِيْ وَعَدْتَهُ.

Allãhumma rabba hâdhihid da'watit tãmmati, wassalâtil qâ'imati, âti muhammadanil wasilata, wal fadilata, wab-ath maqamam mahmuda nilladhi wa'dth.

O Allah, Lord of this perfect call and of this established prayer, grant Muhammad (Sallaho Alaihe Wassallam) the 'Wasilah' and honour and raise him to the praiseworthy position which You have promised him. (Bukhari)

Dua when Entering the masjid

One should enter with the right foot first.

اَللّهُمَّ افْتَحْ لِيْ أَبْوَابَ رَحْمَتِكَ

Allãhummafta li abwâba rahmatik.

O Allâh (SWT), open for me the doors of Your mercy. (Muslim)

Dua when exiting the masjid

One should exit with the left foot first.

اَللّهُمَّ إِنِّيْ أَسْأَلُكَ مِنْ فَضْلِكَ

Allâhumma inni as'aluka min fadlik

O Alláh (SWT) I ask You of Your favour. (Muslim)

Dua at the end of a gathering

سُبْحَانَكَ اَللّهُـمَّ وَبِحَمْـدِكَ ، أَشْـهَدُ أَنْ لاَ إِلـهَ إِلاَّ أَنْـتَ أَسْـتَغْفِرُكَ
وَأَتُوبُ إِلَيْكَ.

Sub-hânaka allãhumma wa bihamdika ash-hadu âllâ ilâha illâ anta astagh-firuka wa atübu ilayk.

Purity belongs to You. O Allah (SWT), with Your praises, I bear witness that there is non worthy of worship except You. I seek forgiveness from You and I repent to You. (Tirmidhi)

Note: *The reciter of this dua, will have all the sins committed by him in the gathering, forgiven.*

Dua when sneezing

One who sneezes should say:

اَلْحَمْدُ لِلّٰهِ

Al-hum do lillâh

All praises are for Allah (SWT).

One who hears should respond by saying:

يَرْحَمُكَ اللهُ

Yar-hamukallâh

Allah's (SWT) mercy be upon you.

Then the sneezer should respond by saying:

يَهْدِيْكُمُ اللهُ وَ يُصْلِحُ بَالَكُمْ

Yah dikumullâhu wa yus-lihu bâlakum.

May Allah (SWT) guide you and reform your condition. (Bukhari)

Dua when thanking someone

جَزَاكَ اللهُ خَيْراً

Jazãkallâhu khayrãn.

May Allah, reward you well. (Tirmidhi)

Dua when entering a market, shopping centre etc.

لاَ إِلٰهَ إِلاَّ اللهُ وَحْدَهُ لاَ شَرِيْكَ لَهُ ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ ، يُحْيِيْ

La ilâha illallãhu wahdahü lâ sharika lahü, lahul mulku walahul hamdu yu'yi wa yumitu wa huwa hayyun lâ

yamütu biyadihil khayru, wa huwa alâ kulli shay’in qadir.

There is no Lord except Allah. He is One and has no partners. His is the Kingdom and for Him are all praises. He gives life and gives death. He is eternal and everlasting In His control is goodness, and He has power over everything. (Tirmidhi)

Note: Whoever recites this duá, Allah will reward him with a million virtues (hasanah), forgive a million of his sins and elevate his rank by a million.

Dua when afraid of a group or nation

اَللّهُمَّ إِنَّا نَجْعَلُكَ فِيْ نُحُوْرِهِمْ ، وَنَعُوْذُ بِكَ مِنْ شُرُوْرِهِمْ.

Allâhumma innâ naj’aluka fi nuhürihim wa na’ udhu bikka min shurürihim.

O Allah (SWT), we place you in our front against them and seek Your protection against their mischief. (Abi Da’ud)

Dua when feeling pain anywhere in the body

أَعُوْذُ بِعِزَّةِ اللهِ وَقُدْرَتِهِ مِنْ شَرِّ مَا أَجِدُ وَأُحَاذِرُ.

A’üdhu bi-izzatillahi wa qudratihi wa min shar-ri ma ajidu wa uhadhir.

I seek refuge in the honour and power of Alláh (SWT), from the mischief of the pain which I feel and fear. (Muslim)

Note: *Place the right hand on the affected area and recite Bismilláh thrice, thereafter recite the above-mentioned duá seven times.*

Dua when something pleasing occurs

اَلْحَمْدُ لِلّٰهِ الَّذِيْ بِنِعْمَتِهِ تَتِمُّ الصَّالِحَاتِ.

Al-hamdu lillâhil-ladhi bi’ni-matihi tatimmus sâlihât.

All praises are for Allah, by whose grace all good things are completed (Hakim)

Dua when visiting the ill muslim

لاَ بَأْسَ طَهُوْرٌ إِنْ شَاءَ اللهُ

La ba'sa tahürun inshâ allah.

No need to worry. It (this illness) is a means of cleansing from sins, if Allâh wills. (Bukhari)

Dua when visiting the cemetery

اَلسَّلاَمُ عَلَيْكُمْ أَهْلَ الدِّيَارِ مِنَ الْمُؤْمِنِيْنَ وَالْمُسْلِمِيْنَ ، وَإِنَّا إِنْ شَاءَ اللهُ بِكُمْ لَلاَحِقُوْنَ ، أَسْأَلُ اللهَ لَنَا وَلَكُمُ الْعَافِيَةَ.

As-salâmu alaykum ahlad-diyyari minal-mu'minina wa muslimina, wa inna inshâ allâhu bikum lala-hiquna, as'alullâha lana walakumul-afiyah.

Peace be upon you, O dwellers of this place - Believers and Muslims. Verily when Allah, wills, we will join you. I ask Allah for our and your safely. (Muslim)

Dua for any and every disease

اَللّهُمَّ رَبَّ النَّاسِ أَذْهِبِ الْبَأْسَ ، وَاشْفِ أَنْتَ الشَّافِيْ لاَ شِفَاءَ إِلاَّ شِفَاؤُكَ، شِفَاءً لاَ يُغَادِرُ سَقَمًا.

Allâhumma rabban-nâsi adhhibil-ba'sa washfi antash-shâfi lâ shifâ-a illâ shifâ'uka, shifâ-an lâ yughadiru saqamn.

O Allah, Lord of the people, remove all harm, give cure, for you are the one who cures. There is no curing except Your curing - a curing that leaves no illness (Bukhari)

Dua to say to a newly-wed couple

بَارَكَ اللهُ لَكَ ، وَبَارَكَ عَلَيْكَ ، وَجَمَعَ بَيْنَكُمَا فِيْ خَيْرٍ.

Bârakallâhu lak, wa bâraka alayk, wa jamaa baynakumâ fi khayr.

Maji Allah bless you and shower his blessings on you and bring you together in goodness.(Tirmidhi)

<u>Dua</u> to recite at the first meeting with the bride

اَللّهُمَّ إِنِّيْ أَسْأَلُكَ خَيْرَهَا، وَخَيْرَ مَا جَبَلْتَهَا عَلَيْهِ، وَأَعُوْذُ بِكَ مِنْ شَرِّهَا وَشَرِّ مَا جَبَلْتَهَا عَلَيْهِ.

Allãhumma inni as'aluka khayraha wa khayra ma jabaltahâ alayh, wa a-udhu bika min sharrihâ wa sharri mâ jabaltahâ alayhi.

O Allah, I seek of You the goodness in her and the good nature upon which You created her and I beg Your protection from the mischief in her and the mischievous nature upon which You created her. (Malik)

Comprehensive Duas

اَللَّهُمَّ إِنِّيْ أَسْأَلُكَ الْهُدَى وَالتُّقَى وَالْعَفَافَ وَالْغِنَى

Allâhumma inni as'alukal hudâ wat-tuqâ wal afâfa wal-ghinâ

O Allah (SWT), I ask of You, guidance piety, chastity and independence (from your creation). (Muslim)

Second Comprehensive Dua

اَللَهُمَّ مُصَرِّفَ الْقُلُوْبِ ، صَرِّفْ قُلُوْبَنَا عَلَى طَاعَتِكَ

Allâhumma musarriful qulub, Sarrif qulübanâ alâ ta'atik

O Allah (SWT), O Controller of the hearts, turn our hearts towards Your obedience. (Muslim)

Third Comprehensive Dua

يَا مُقَلِّبَ الْقُلُوْبِ ثَبِّتْ قَلْبِيْ عَلَى دِيْنِكَ

Yâ muqallibal qulub thabbit qalbi alâ dinik

O controller of the hearts, make my heart firm on Your Religion. (Muslim)

Fourth Comprehensive Dua

اَللّهُمَّ آتِنَا فِيْ الدُّنْيَا حَسَنَةً وَفِي الآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ

Allâhumma âtinâ fiddunyâ hasanataw wafil âkhirati hasanataw waqinâ Adhaban Naar.

O Allah, grant us good in this world and good in the Hereafter and save us from the punishment of Hell. (Bukhari)

Fifth Comprehensive Dua

اَللّهُمَّ إِنِّيْ أَعُوْذُ بِكَ مِنَ الْعِجْزِ ، وَالْكَسَلِ، وَالْجُبْنِ ، وَالْهَرَمِ ، وَالْبُخْلِ ، وَأَعُوْذُ بِكَ مِنْ عَذَابِ الْقَبْرِ، وَأَعُوْذُ بِكَ مِنْ فِتْنَةِ الْمَحْيَا وَالْمَمَاتِ.

Allãhumma inni a'üdhu bika minal-ijzi wal kasli wal jubni wal-harami wal-bukhli wa a'udhubi ka min adhâbil qabri wa a'udhubika min fitnatnati1-mah-ya wal-mamât.

O Allah, I seek Your protection, from timidity (indolence), laziness, cowardice, evil old age, miserliness, and I seek Your protection from the punishment of the grave and I seek your refuge from the mischief of life and death.(Bukhari)

Sixth Comprehensive Dua

اَللّهُمَّ إِنَّا نَسْأَلُكَ مِنْ خَيْرِ مَا سَأَلَكَ مِنْهُ نَبِيُّكَ مُحَمَّدٌ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ وَنَعُوْذُ بِكَ مِنْ شَرِّ مَا اسْتَعَاذَكَ مِنْهُ نَبِيُّكَ مُحَمَّدٌ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ ، وَأَنْتَ الْمُسْتَعَانُ وَعَلَيْكَ الْبَلاَغُ ، وَلاَ حَوْلَ وَلاَ قُوَّةَ إِلاَّ بِاللهِ.

Allãhümma innâ nas'aluka min khayri ma sa'alaka minhu nabiyyuka Muhammadun sallallâhu alayhi wasallam,

na’aüdhu bika min sharri masta’âdhaka minhu nabiyyuka Muhammadun sallallâhu a1ay wasallam, wa antal musta’ãnu wa a1aykul balâghu walâ hawla walâ quwwata illâ billãh

O Allah (SWT), We beg of You all the good things which; been asked for from You by Your Messenger, Muhammad. And We seek Your protection from all the evil things from which Muhammad had asked Your protection. Help is sought from you and Your function is (only) to convey (the message of truth) and we have no ability or power to do good deeds or to avoid evil ones, except with the help of Allah (SWT). (Tirmidhi)

Seventh Comprehensive Dua

اَللّهُمَّ إِنَّا نَسْأَلُكَ مُوْجِبَاتِ رَحْمَتِكَ ، وَعَزَائِمَ مَغْفِرَتِكَ ، وَالسَّلامَةَ مِنْ كُلِّ إِثْمٍ ، وَالْغَنِيْمَةَ مِنْ كُلِّ بِرٍّ ، وَالْفَوْزَ بِالْجَنَّةِ وَالنَّجَاةَ مِنَ النَّارِ.

Allâhumma innâ nas’aluka müjibâti rahmatika, wa aza’ima maghfiratik, was-salãmata min kulli ithmin, wal ghanimata min kulli birrin wal fawza bil jannati wan najâta minan-nâr

O Allah, I beg of You all causes of the grant of Your mercy and forgiveness. I seek complete safety from committing sins and seek a full share of virtuous deeds and salvation by attaining Paradise and deliverance from the Hell.(Hakim)

Eigth Comprehensive Dua

اَللّهُمَّ إِنِّيْ أَسْأَلُكَ الْعَفْوَ وَالْعَافِيَةَ فِيْ دِيْنِيْ وَدُنْيَايَ وَأَهْلِيْ وَمَالِيْ.

Allâhumma inni ‘as’aluk al afwa wal aafiya fi’dini wa dunyâya wa ahli wa mali.

O Allah, I seek Your forgiveness and safety in my Din, my worldly affairs, my family and my wealth. (Hakim)

Nineth Comprehensive Dua

اَللّهُمَّ إِنِّيْ أَسْأَلُكَ حُبَّكَ وَحُبَّ مَنْ يُحِبُّكَ وَالْعَمَلَ الَّذِيْ يُبَلِّغُنِيْ حُبَّكَ.٢

Allâhumma inni as’aluka hubbaka wa hubba may yuhibuka wal-amalal yuballighuni hubbak.

O Allah, I beg of You Your love and the love of those who love You and I ask of You strength of such deeds which will convey me to Your love.(Tirmidhi)

اَللّٰهُمَّ أَعِنِّيْ عَلى ذِكْرِكَ وَشُكْرِكَ وَحُسْنِ عِبَادَتِكَ

Allâhumma a-inni alâ dhikrika wa shukrika wa Husne ibâdadik.

O Allah (SWT), help me in Your remembrance, in thanksgiving and in doing Your worship well. (Tirmidhi)

Read the following *du'âs* after the five daily salâts and also at the time of sleeping:

Thereafter, recite the following *du'â* once:

Thereafter recite *"Sub'hânallâh"* 33 times, *"Alhamdulillâh"* 33 times, and *"Allâhu Akbar"* 34 times.

Thereafter recite *Sûrah al-Ikhlas (chapter 112) AlFalaq (chapter 113), Sûrah an-Nâs (chapter 114)*, and *Âyatul Kursi* one time each.

Recite *Sûrah Yâsîn (chapter 36)* every morning, *Sûrah al-Wâqi'ah* (chapter 56) after *maghrib*, *Sûrah al-Mulk (chapter 67)* after *ishâ*, and *Sûrah al-Kahf (chapter 18)* on Fridays. Also recite *"âmanar rasûlu"* till the end of the *sûrah* (Sûrah al-Baqarah, verses 285-286) when going to sleep.

Recite the Quran daily as much as you can. Remember that by reciting all the above, one is rewarded. And by abstaining from reading them, one is not committing a sin.

Oaths and Vows

1. Do not take oaths in the name of anyone other than Allah. For example, do not take oaths in the name of your children, your health, your eyes, etc. It is a sin to take such oaths. If you mistakenly utter such oaths, you should immediately recite the *kalimah*.

2. Similarly, do not take oaths of this nature: "If I am lying, may I lose my *îmân*", even if what you are saying is the truth.

3. If, out of anger, you take an oath which is sinful to fulfil, then breach such an oath and pay *kaffârah*, e.g. you take an oath that you will not speak to your father or your mother, or any similar oath.

Etiquette in ***Mu'âmalât***

Transactions

1. Do not be so greedy for wealth that you forget to distinguish between *halâl* and *harâm*. Furthermore, do not waste the *halâl* wealth that Allah has blessed you with. Instead, spend it sparingly and on occasions of true

necessity.

2. If a person who has been afflicted with a certain calamity decides to sell something of his because he is forced to do so (i.e. because he is desperately in need of the cash), then do not oppress him thinking him to be in extreme need. Nor should you ask him to reduce the price of the item. You should either help him or purchase that item from him at an appropriate price.

3. If your debtor is poor, do not distress him further. Instead, grant him a respite. Waive a certain amount of the debt, or better still, waive the entire debt.

4. If you owe money to a person and you have that amount to pay him, then it is extremely sinful and oppressive for you to delay in fulfilling this debt of yours.

5. As far as possible, do not take up any debt upon yourself. If there is no alternative, then always be concerned about paying it back. Do not become neglectful in this regard. If your creditor tells you something (with regard to your debt), keep quiet and listen. Do not counter-attack him nor become angry.

6. It is a very evil habit to conceal something that belongs to someone jokingly and which thereby causes him great distress.

7. Once a labourer has fulfilled his task, do not display any shortfall in paying him.

8. At the time of famine, some people sell their children. It is *haram* to turn these children into slaves.

9. If you provide fire-wood (or anything else such as a stove, coal, etc.) to someone in order that he may prepare a meal, or you provide salt to the person in order that she may use it to prepare a meal, it is as if you have provided them with the entire meal.

10. There is great reward in providing drinking water. If you provide drinking water in a place where water is easily obtainable, it is as if you have freed a slave. And if you provide this water in a place where water is scarce, it is as if you have given life to a dead person.

11. If you have to give or receive something from someone or you have someone's *amânah* in your possession, then mention this to several persons. Alternatively, have this written down so that if you pass away, (all this will be paid) and you will not be owing anything to anyone.

Marriage

1. As regards the marriage of your children, always try and ensure that it is with a religious-minded person. Do not be concerned about wealth and status. These days, many of those who are highly educated from western institutions utter things which amount to *kufr*. It is not permissible to marry such persons whereby the rest of one's life is spent in immorality.

2. It is the habit of the majority of women to describe other women to their husbands. This is extremely evil. When the husband is attracted to one of these women (who has been described by his wife), this wife will then sit down and cry and regret her action.

3. If a proposal has been sent to a certain family and it is known that they might respond favourably, do not send

a proposal on behalf of any of your children. However, if the person abandons his proposal or they respond in the negative; it will be permissible for you to send a proposal there.

4. Allah detests it when the private affairs of the husband and wife are discussed with one's friends and relatives. Many brides and bridegrooms are not cautious in this regard.

5. If a person consults you with regard to a certain person (whom he intends to marry or get married) and asks you for advice, then do not conceal any faults of that person if you have knowledge of them. In such a case, this *ghîbah* will not be *haram*. However, do not unnecessarily find faults with a person.

6. If the husband is in a good financial position and yet he does not give his wife even the basic expenses, it will be permissible for the wife to take his money secretly. However, it is not permissible to take money in this manner in order to purchase something unnecessary or merely to fulfil and uphold worldly customs and habits.

Causing harm to someone

1. If a person is not a qualified doctor, it is not permissible for him to prescribe medicines in which there is a fear of harm. If he does so, he will be committing a sin.

2. It is not permissible to scare anyone with any weapon or dangerous object even if this is done jokingly as there is the possibility of the object slipping out of one's hand (and thereby injuring the person).

3. Do not give a pocket knife to a person while it is open. Either close it and give it to him, or keep it down so that he may pick it up himself.

4. It is a major sin to enclose a dog, cat or any other living creature in such a way that it remains hungry.

5. It is an evil practice to ridicule or taunt a sinful person. However, there is no harm in advising him.

6. It is not permissible to stare or fix one's gaze at an innocent person in such a way that he gets frightened. Note, if this is not permissible, how serious a crime it is to scare someone all of a sudden or "out of the blue".

7. If you wish to slaughter an animal, ensure that the knife is extremely sharp. Do not cause unnecessary harm to the animal.

8. When travelling (on an animal), do not burden the animal excessively. You should not overload it nor should you impose it to run excessively. Once you reach your destination (or rest-place), you should first make arrangements for the animal's fodder, grass, feed, etc.

Day to day Manners

Eating and Drinking

1. Commence eating by reciting *Bismillah*. Eat with the right hand. Eat the food that is in front of you. However, if there are several things on a platter, such as different types of fruit or different types of sweetmeats, then take whatever you wish and from whichever side you wish.

2. Always lick your fingers. If there is any gravy left over on the plate, clean it as well.

3. If a morsel of food falls from your hand, pick it up, clean it, and eat it. Do not be boastful (by abstaining from picking it up).

4. There are slices of water-melon, grapes and dates or pieces of sweetmeats on the table. In such a case, take one at a time, do not take two-three slices or two-three pieces at a time.

5. If you have eaten anything that is foul-smelling, such as raw onions or garlic, then wash your mouth thoroughly if you intend sitting or being in the company of others.

6. When preparing your daily meals, ensure that you measure all the ingredients such as rice, flour, etc. properly. Do not cook by mere estimation.

7. When you have completed your meal, express your gratitude to Allah.

8. Wash your hands before and after eating. Gargle your mouth as well.

9. Do not eat food that is too hot.

10. Always take the needs of your guests into consideration. If you go somewhere as a guest, do not remain there for so long that you become a burden on your hosts.

11. There are a lot of blessings in eating together.

12. Once you have completed eating, remove the dishes, utensils, food, etc. first and then get up. It is a sign of disrespect to get up before the table has been cleared. If you have completed eating before your companion, you should give him company. Continue eating little by little so that he does not get up hungry out of shyness. If there is any reason for you to get up before him, excuse yourself.

13. It is *sunnah* to bid your guest farewell till the door.

14. Do not drink water in one gulp. Instead, take it in three sips. When breathing in or out, do not do so in the tumbler. Instead, move your mouth away from the tumbler. Say *Bismillâh* when drinking and *Alhamdulillâh* upon completing.

15. Do not drink water from a utensil (or bottle) from which there is a fear that too much of water will flow out. Nor should you drink from a utensil (or bottle) which you do not know what is inside. (e.g. a bottle that is very dark in colour). There is a fear of there being insects, worms, thorns, etc. in such bottles.

16. Do not stand and drink water unnecessarily.

17. If you have to give water to others after you have drunk from it, then give it to the person who is on your right-hand side. This person will then give it to the person who is on his right-hand side. The same rule will apply if you have to distribute anything else, such as betel leaves, perfume, sweetmeats, etc.

18. Do not drink from the side of a utensil which is cracked.

19. Do not allow children to go outside in the evening. At night, close the doors after saying *Bismillah*. Cover all utensils after saying *Bismillah*. Switch off all the lights when going to sleep and extinguish all fires as well.

20. If you have to send any food or drink to anyone, cover it and send it.

Clothing

1. Do not walk around with just one shoe or sandal. Do not cover yourself with a blanket, shawl, etc. in such a way that it is difficult for you to walk or take out your hands (from underneath).

2. Commence wearing your clothes from the right-side. For example, the right sleeve, the right leg, the right shoe, etc. When removing your clothes, commence from the left-side.

3. Upon wearing your clothes, recite the following *du'â*. In doing so, your sins will be forgiven.

4. Do not wear clothes which reveal the *aurah*. (In which there is no *purdah* or which show the shape of your body).

5. Do not sit in the company of rich women who wear extravagant clothes and jewellery. In doing so, you will unnecessarily begin to attach importance to this world.

6. Do not consider it disgraceful to wear patched clothes.

7. Clothes should not be worn with too much of formalities and care, nor should they be dirty and untidy. Wear average clothes and keep them clean.

8. Apply oil to your head and comb your hair regularly. However, do not spend too much time in this. Apply henna to your hands.

9. Apply *Surmah (kuhl)* to your eyes three times each.

10. Keep your house clean and tidy.

Sickness and Tending to the Sick

1. Do not compel a sick person to eat and drink.

2. Do not indulge yourself when you are sick (by overstepping the prescribed diet of the sickness).

3. Never use amulets *(ta'wîdh)* that are contrary to the *Sharî'ah*, nor should you use charms, superstitious remedies, etc.

4. If someone has come under the influence of an evil eye *(nazr)* and you suspect that the cause of this is a particular person, then ask the person (whom you suspect) to do the following: he should wash his face, both hands up to and including the elbows, both the feet, thighs, and private parts. When this person washes all these parts, the water that falls from his body should be collected. This water should then be poured on the head of the person who has come under the influence of this evil eye. *Inshâ Allah*, the person will be cured.

5. A person who has been afflicted by sicknesses and diseases which are repulsive to others, such as scabies and white liver, should seclude himself from others so that he does not cause any harm or discomfort to them.

Dreams

1. If you experience a fearful dream, blow on your left three times in such a way that a few droplets of saliva come out each time. Thereafter read *A'ûdhubillâhi minash shaytânir rajîm* three times. Also change your position of sleeping. Do not mention this dream to anyone. *Inshâ Allah*, no harm will afflict you.

2. If you wish to mention your dream to anyone, choose a person who is intelligent or who has your interests in mind. This is so that he does not give you any evil interpretations.

3. It is a major sin to concoct dreams.

Salâm or Greetings

1. Inculcate the habit of greeting each other by saying *"As salâmu 'alaykum"* and reply by saying *"Wa 'alaykumus salâm"*. All other methods of greeting are nonsensical.

2. The person who greets first receives more reward.

3. When a person conveys someone's *salâm* to you, reply by saying *"'Alayhim wa 'alaykumus salâm"*.

4. If one person from a group of people makes *salâm*, it will suffice on behalf of the rest. Similarly, if one person in a group replies, it will suffice on behalf of the rest.

Additional notes: It is prohibited to bow when greeting by hand. If you are at a distance and you greet someone or that person greets you, it will be permissible to use your hand. However, you should also make a verbal *salâm* or reply. Muslim children who study in government schools should not greet in methods that are adopted by the west and non-Muslims. Instead, they should greet the teachers according to the Islamic method (i.e. if the teachers are Muslims). If the teacher is not a Muslim, one should merely say *"salâm"* or *"As salâmu 'alâ manit taba'al huda"*. The words *"As salâmu 'alaykum"* should not be used for the *kuffâr*. These rules apply to all Muslims.

Sitting, Lying down and Walking

1. Do not walk around in a flirtatious manner.

2. Do not lie down on your stomach.

3. Do not sleep on a roof which does not have any barrier as there is the possibility of rolling off the roof.

4. Do not sit half in the shade and half in the sun.

5. If you have to go out of the house due to necessity, walk on the side of the road. It is a sign of shamelessness for women to walk in the centre of the road.

Sitting in a gathering

1. Do not remove someone from their sitting place so that you may sit there yourself.

2. In a gathering, a woman got up from her place and went for some work and you deduced that she will return soon. In such a case, you should not allow anyone else to sit there as it is her right to sit there.

3. If two women decide to sit together in a gathering, do not go and sit in-between them. However, there is no harm if they happily allow you to sit there.

4. If a woman comes to meet you, then upon seeing her you should move a bit whereby she will feel appreciated and honoured.

5. Do not sit in a gathering like a "queen". Wherever there is a place, sit there with humility.

6. If you wish to sneeze, cover your mouth with a cloth or your hand and try to stifle your sneeze.

7. As far as possible, prevent yourself from yawning. If you are unable to do so, cover your mouth.

8. Do not laugh too loudly.

9. Do not sit in a gathering in a proud manner. Sit with humility like a poor person. If there is any relevant thing to say, say it. However, do not speak anything that is sinful.

10. Do not stretch out your feet when sitting in a gathering.

Safeguarding the Tongue

1. Do not speak without thinking. You should only speak once you have pondered over what you wish to say and you are convinced that it will not be badly received.

2. It is a sin to address a person or speak of him in the following terms: "he has no *îmân*", "may Allah's punishment, curse, or anger descend on a certain person", "may he enter hell", etc. It is a sin to speak in this manner irrespective of whether one is addressing a human or an animal. If the person who has been addressed in this manner does not deserve such remarks, all these curses will actually descend on the person who uttered them.

3. If anyone addresses you in this useless manner, you have the right to reply in the same way. However, you cannot exceed what that person says. If you exceed, you will be committing a sin.

4. Do not be two-faced whereby you "play according to the tune" of one person when you are in his company, and according to the "tune" of another person when in the latter's company.

5. Don't ever back-bite nor should you listen to such back-biting and tale-bearing.

6. Never ever speak a lie.

7. Do not praise a person directly nor should you exaggerate in praising him in his absence.

8. Don't ever involve yourself in *ghîbah*. *Ghîbah* means speaking in the absence of a person in such a way that if he were to hear it, he would be grieved. This is irrespective of whether what you say is the truth or not. If what you

say is false, it is regarded as slander or defamation. This is even more sinful.

9. Do not argue with a person. Do not try to give precedence to what you have to say.

10. Do not laugh excessively as this causes the illumination of the heart (and countenance) to disappear.

11. If you have made *ghîbah* of a person, seek his forgiveness. If you are unable to do so, make *du'â-e-maghfirah* on his behalf. In doing this, there is hope that you will be forgiven on the day of judgement.

12. Do not make false promises.

13. Do not laugh in such a way that the other person feels insulted or offended.

14. Do not be boastful of something that you own or a quality which you possess.

15. Do not occupy yourself with poems and poetry. However, if the subject matter is not contrary to the *Sharî'ah* and you occasionally quote a few lines when making *du'â* or when advising someone, there is no harm in this.

16. Do not mention things that you hear from here and there because the majority of such things are false.

Miscellaneous etiquette

1. After writing a letter sprinkle some dust onto it so that the purpose for which the letter was written is fulfilled.

2. Do not speak evil of time (complaining about the weather, climate, etc. is also included in this prohibition).

3. Do not speak too concisely nor should you speak in a very detailed manner, nor should you exaggerate. Speak according to what is necessary.

4. Do not turn your ear towards the singing of anyone.

5. Do not imitate anyone's ugly features nor should you imitate their evil ways.

6. If you see any fault or shortcoming in anyone, conceal it. Do not mention it to others.

7. When you intend doing something, think over it carefully taking the end-result into consideration and then execute it calmly. By rushing, most tasks end up in failure.

8. If anyone seeks advice from you, advise them with that which is best in your opinion.

9. As far as possible, control your anger.

10. If you have said or spoken anything with regard to anyone, seek forgiveness from them. If not, you will be in great distress on the day of judgement.

11. Direct others towards good and prevent them from evil. However, if you have no hope of their accepting your advice or you feel that they will cause you harm if you do so, it will be permissible to maintain silence. However,

continue regarding the evil act to be evil and do not associate with them unless there is a need to do so.

REFORMATION OF THE HEART

The harms of over-eating and its cure

Many sins are committed on account of over-filling the stomach. There are several factors which have to be taken into consideration:

(a) Do not become too accustomed to eating sumptuous meals.

(b) Safeguard yourself from *haràm* sustenance.

(c) Do not fill your stomach beyond its limit. Instead, set aside a bit of hunger which equals a few morsels. There are many benefits in this:

(i) One of them is that the person's heart remains pure whereby he recognizes the bounties of Allah. This results in his developing a love for Allah.

(ii) Tenderness and softness remains in his heart whereby he perceives pleasure in his *du'âs* and *dhikr*.

(iii) His soul is not allowed to consider itself to be great.

(iv) When the soul is harmed even slightly, the person immediately remembers the punishment of Allah. In this way, the soul safeguards him from sinning.

(v) He is not inclined towards sinning.

(vi) He remains light-headed, he is able to sleep less, and does not feel lazy in offering *tahajjud* and other forms of *'ibâdah*.

(vii) He has mercy for those who are weak and starving. In fact, he develops kind-heartedness towards everyone.

The harms of speaking excessively and its cure

The soul takes great delight in speaking excessively, and in so doing, the person plunges himself into many sins. A person can only save himself from the following sins if he safeguards his tongue. These sins are: lying, back-biting, cursing, accusing someone, boasting and bragging about oneself, arguing and debating with someone unnecessarily, submitting to the rich and laughing in such a way that the person who is laughed at feels humiliated and disgraced.

The method of safeguarding the tongue is that one should not blurt out anything and everything that comes to one's mind. Instead, one should ponder carefully and check whether what one wishes to say entails a reward or a sin, or does not constitute a reward nor a sin. If it is such that it entails a lot of sin or a little sin, then one should keep silent. If the soul prompts one to speak from within, one should explain to it that it is easy to break one's desires for a little while now while the punishment of the hereafter is extremely severe. If it entails reward, utter it. If it does not entail any reward nor any sin, even then he should not utter it. However, if the soul insists, then utter a little of it and thereafter remain silent. A person should ponder in this manner in all his conversations. In

a few days, the soul will develop a natural dislike for excessive speech. Another method of safeguarding the tongue is not to associate with others unnecessarily. When one is alone, the tongue will automatically remain silent.

The harms of anger and its cure

When a person is angry, his intellect does not function properly and he loses the perception to consider the consequences of this anger. It is for this reason that he utters anything and everything. At times, he even goes beyond the limit by using his hands (physical force). It is therefore necessary to control and curb this anger.

The method of controlling one's anger is that the person should immediately remove the person upon whom his anger has descended from his sight. If he does not move away, the person who is angry should leave that place himself. He should then think and ponder that just as this person is at fault (or blameworthy), I am much more blameworthy in the sight of Allah. And just as I would like Allah to forgive me for my mistakes and sins, in the same way I should also forgive him for his mistakes. Thereafter the person should recite *"A'ûdhu billâh"* several times, drink water or make *wudû*. In this way his anger will subside.

Once he comes back to his senses and still feels that the person deserves to be punished for his mistake or fault, he should first try and establish the method of punishment by ascertaining how a person is punished for such a mistake. Once he has established the method and is satisfied that it is according to the *Sharî'ah*, he should mete it out. Example, if the punishment being meted out is for the benefit and welfare of the person at fault as in the case of punishing one's children in order to mend their wrong ways, or if by meting out punishment, there is benefit for a third person as in the case of punishing the oppressor to help the oppressed.

If a person curbs his anger in this way, he will be able to bring it under his control within a few days. He will no longer be hot-tempered.

Malice and hatred is also born from anger. Once a person has complete control over his anger, malice and hatred will also disappear from his heart.

The harms of jealousy and its cure

When you see a person living comfortably, eating and drinking well, living with honour and respect, and upon seeing all this you begin to "burn" within you, begin to have hatred for him or become happy when he experiences any lapse - then this is known as *hasad* (jealousy or envy). This is a very evil characteristic and is also sinful. Such a person passes his entire life in bitterness. In other words, his worldly life and his *Dînî* life are both abhorrent and unpleasant. Great efforts therefore have to be made in order to come out from this great calamity.

The first cure for this is that the person should think to himself that "by my envying him, I am causing harm to myself and no harm whatsoever is befalling him. The harm that it is causing me and my loss is that all my good deeds are being wiped out." This has been deduced from a Hadith in which it is mentioned that *hasad* devours good deeds just as fire devours dry wood. The reason for this is that this person is indirectly forwarding an objection to Allah by saying (indirectly): "so-and-so person does not deserve those bounties. Why did You give him these bounties?" If someone raises an objection to Allah in such a manner, how serious a sin it will be?

It is obvious that such a person will always live with malice and sorrow in his heart. As for the person who has been envied, he has suffered no loss whatsoever. By your envying him, the bounty which he possesses will not disappear. Instead, the person whom you have envied will benefit in the sense that all your good deeds will go to

him.

Once you have thought over all these factors in your mind, praise this person (whom you are jealous of) and say good things about him to others. You should also add by saying: "All thanks are due to Allah in that he has all these bounties. May Allah give him all these bounties two-fold." If you happen to meet this person, meet him with respect and humble yourself. In the beginning, your soul will be greatly burdened in doing this. However, *hasad* will gradually disappear from your heart.

The harms of love for wealth and its cure

The love for wealth is such an evil characteristic that once it enters the heart, the love and remembrance of Allah disappears. This is because such a person is in constant perplexity as to how can I accumulate more wealth, what type of jewellery and clothing must I purchase, what type of goods must I have, how many utensils must I possess, how much household effects must I have, what type of house must I build, what orchard must I possess and what property must I purchase...and so on. If one thinks in this manner day and night, when will one have the time to remember Allah?

One of the harms of this is that once the love for all this enters the heart, such a person does not wish to die and present himself to Allah. He thinks that once he dies, all these comforts and luxuries will also go. At times, the person does not even wish to leave this world while he is about to die. Once he learns that it is Allah who has caused him to leave this world, he develops enmity towards Allah and thereby leaves this world in a state of *kufr*.

Another harm of this is that once the person becomes infatuated with this world and the accumulation of wealth, he does not differentiate between *halâl* and *harâm*. He does not consider the rights of others nor does he worry about lies, deception, fraud, etc. His only goal is that he has to accumulate irrespective of how or from where. It is for this reason that it is mentioned in the Hadith that love for this world is the root of all evil. If this is such a great evil, every Muslim should endeavour to save himself from this calamity and remove the love for this world from his heart.

One of the cures for this is that the person should remember death abundantly and he should constantly think that he will have to leave all this wealth one day. What is the benefit, then, in attaching so much of importance to it? In fact, the more importance you attach to it, the more remorse you will experience when leaving it.

Another cure is that one should not establish too many associates and contacts. That is, he should not engage in too many dealings with too many people. He should not acquire goods, household effects, houses, properties more than what is necessary. He should not expand his business beyond the limits. He should limit these things to necessity and comfort. In short, he should restrict himself to the basic necessities.

The third cure is that he should not involve himself in unnecessary expenses. This is because when a person has unnecessary expenses, his greed for additional income increases; and this greed is the cause of all other evils.

The fourth cure is that he should develop the habit of eating simple food, and wearing coarse clothing.

The fifth cure is that he should sit more in the company of poor persons and sit very little in the company of the rich. This is because by sitting in the company of the rich, one develops a desire and lust for everything.

The sixth cure is that he should read and study the lives of those pious servants who abandoned this world.

The seventh cure is that he should give away or sell that item for which he has great attachment.

By adopting these means, *Inshâ Allah* the love of this world will disappear from the heart and all those far-fetched ambitions with regard to accumulating wealth, purchasing goods, leaving behind a house for the children, etc. will be automatically repulsed.

The harms of miserliness and its cure

Many *fard* and *wâjib* obligations and duties such as *zakât*, *qurbâni*, helping a needy person, assisting one's poor relatives, etc. are not fulfilled on account of miserliness and stinginess. When these are not fulfilled, one is actually committing a sin. This is the harm that is caused to one's *Dîn*. A stingy person is regarded as despicable and useless in the eyes of everyone. This is the worldly harm. Is there anything worse than this?

One of the cures of this is that love for this world and love for wealth should be removed from the heart. Once this love has been removed, there is no way that miserliness can remain.

Another cure is that the person should impose on his *nafs* and give away that item which is beyond his needs. Although this will be difficult on the *nafs*, one should endeavour in this regard and try and bear this difficulty.

As long as traces of stinginess have not been uprooted from the heart, continue adopting the above measures.

The harms of desiring fame and honour and its cure

When a person desires fame and honour for himself, he envies and resents the fame and popularity of another person. The harms of this (envy and jealousy) have been mentioned previously. Upon hearing about someone's disgrace and degradation, the person becomes happy. It is a very evil characteristic to wish evil for someone. A further harm of this is that the person tries to acquire fame through prohibited means, e.g. a person spends a lot of money and goes into unnecessary expenses in weddings merely for fame. At times he acquires this wealth through bribery and at times by taking interest loans. All these sins were committed merely for name and fame.

The worldly harm of this is that such a person has many enemies and many who are jealous of him. Such persons continuously try to disgrace him, defame him, cause him harm and try to put him into difficulties.

One of the cures for this is that he should think to himself that all those who will think great of me or praise me will not live forever nor will I live forever. After a few days, no one will even bother to ask about me. If this is the case, it is a sign of great immaturity to feel happy about this baseless thing.

Another cure is that this person should do something which will cause him great disgrace and defamation. However, this thing should be such that it is not contrary to the *Sharî'ah*. For example, the person should sell the stale, left-over bread to the poor people at a cheap price. This will be a source of great disgrace.

The harms of pride and haughtiness and its cure

The meaning of pride and haughtiness is that a person considers himself greater than others as regards knowledge, *'ibâdah*, religiousness, status, lineage, wealth and possessions, honour, respect, intelligence or in anything else. To consider yourself to be greater than others and to regard them inferior to you is a major sin. It is mentioned in a Hadith that the person who has pride equal to a mustard seed will not enter *jannah*. As for this

world, people hate such a person and become his enemies even though they may be courteous towards him outwardly. Another harm of this is that such a person does not follow or accept the advice of anyone. He is not prepared to accept the truth. Instead, he takes it badly and decides to cause harm to the person who has given him the advice.

The cure for this is that he should ponder over his origins - that he has been created from clay and an impure sperm. All the bounties that he has been blessed with have been given to him by Allah. If He wishes, He can take back all of them. On what basis, then, should he feel proud? He should also ponder over and remember the greatness of Allah. When he does this, he will no longer consider himself to be great. In addition to this, he should meet the person whom he had looked down upon with deference and in a humble manner. In this way, pride will come out of his heart. If the person does not have the capacity to do this, he should at least make it his duty that whenever he meets anyone of a lower class or standard, he should be first in greeting him. In so doing, *Inshâ Allah* his *nafs* will develop humility.

The harms of boastfulness and its cure

If a person considers oneself to be great and distinguished or wears beautiful clothing and jewellery and begins to boast and brag, then this characteristic is considered to be extremely evil even if one does not consider others to be deficient. It is mentioned in a Hadith that this characteristic destroys one's *Dîn*. Furthermore, this person does not make any effort to reform himself because if he regards himself to be distinguished, he will not look at his own faults.

The cure for this is that one should constantly look at one's own faults and ponder over them. The person should think to himself that the qualities and characteristics that are within me have all been granted to me by Allah and there is no excellence in me. After pondering over all this, he should express his gratitude to Allah and make *du'â* to Him that these bounties are not taken away from him.

The harms of doing good deeds merely for name and fame and its cure

This boasting and bragging is of several types. At times a person may clearly speak about how much Quran he read or that he remained awake at night (busy in *'ibâdah*). At times, he will subtly include this in a conversation, e.g. a few people were speaking about the Bedouin Arabs. So this person entered into the conversation and said: "Whatever you are saying is wrong. I experienced so-and-so thing with these persons." Although the conversation delved on something else, by this person mentioning these things, everyone came to know that he performed *hajj* as well. At times, this boasting is executed practically, e.g. with the intention of "showing off", the person sits down with a *tasbîh* in front of everyone. At times this "showing off" takes the form of caution and carefulness, e.g. a woman has the habit of reciting the Quran all the time. However, on a certain occasion, because a few women were sitting near her, she began reading the Quran carefully and in the proper manner (paying full attention to the rules of *tajwîd*). At times this boasting takes the form of one's posture and expression, e.g. a person sits down closing her eyes and lowering her head whereby the person looking at her will think that she is a very pious person, she always engages in the *dhikr* of Allah, she remained awake last night and therefore she is feeling sleepy now. There are many other ways of "showing off" one's good deeds. Whichever form this may take, they are all detestable. All good deeds which have been executed merely for show will be transformed from rewards into punishment in *jahannam*.

The cure for this is the same as that which was mentioned above because boasting and "showing off" is done for

the reason that one wishes to acquire name, fame and earn the praises of people.

An important note on the different cures

The cures that we have mentioned for the different evils cannot be acquired by carrying them out a few times. For example, if a person is able to control his anger 2-3 times, it does not mean that this evil has been uprooted. If one does not experience anger on one or two occasions, he should not be deluded by the fact that his *nafs* has now been reformed. Instead, the person should practice these cures for a long period of time. If he becomes neglectful in this regard, he should express his remorse and sorrow, and be on his guard in the future. *Inshâ Allah*, after a very long time all these evils will be uprooted.

An easy cure for all the evils that are within the *nafs* and for all the sins that are committed by the different parts of the body is that when any evil or sin is committed, some sort of punishment should be meted out to the *nafs*. There are two types of punishments which could be easily meted out by everyone. One is that the person should specify a certain amount of money (according to his financial position). When he commits any sin, he must distribute that amount of money (which will be his fine) to the poor. If he repeats that sin, he will have to pay the fine again. Another punishment is that he should skip one or two meals. If the person makes an all out endeavour in meting out these punishments, *Inshâ Allah*, all evils and sins will disappear. We will now mention the good acts and deeds which reform the heart.

The Method of *Taubah*

Taubah is such a great thing that one can have all one's sins forgiven through it. If a person always ponders over his condition and knows that at some time or the other one definitely commits a sin, then he will consider *taubah* to be necessary all the time.

The method of obtaining this quality is that one should ponder over all the warnings and punishments for the different sins and evils that have been mentioned in the Quran and Hadith. He should think of them and ponder over them. In doing this, his heart will be disinclined to commit any sin. At such a time, the person should also make a verbal *taubah*. He should also complete all the salâts, fasts, etc. that he has missed. If he has displayed any shortcoming in fulfilling the rights of certain persons, he should seek their forgiveness or fulfil them. As for the sins that he has committed in passing, he should express remorse over them, adopt the expression of a crying person and earnestly seek the forgiveness of Allah.

The Method of Fearing Allah

Allah says: "Fear Me." Fear is such a great thing that one saves oneself from sinning through it. The method of acquiring this quality is the same as that for *taubah*. That is, the person should always think and ponder over the punishment of Allah.

The Method of Hoping for the Mercy of Allah

Allah says: "Do not despair of the mercy of Allah." Hope is such a great thing that through it one is inclined towards good deeds and also has the courage to make *taubah*. The method of acquiring this quality is to remember and ponder over the mercy of Allah.

The Method of Patience

Constricting the *nafs* to act according to the *Sharî'ah* and preventing it from going beyond the confines of the *Sharî'ah* is known as *sabr* or patience. There are several instances for this.

One of them is that a person is experiencing peace of mind and comfort. Allah has blessed him with good health, wealth, honour, respect, servants, wife and children, a house, goods and possessions. Patience at such a time is that he should not allow himself to lose his mind. He should not forget Allah and he should not look down upon the poor. Instead, he should be kind to them and assist them.

Another instance is at the time of *'ibâdah*. At such a time, the *nafs* begins to feel lazy, e.g. when one has to go and offer one's *salât*. Alternatively, the *nafs* becomes miserly, such as, when one has to pay one's *zakât* and give in charity. At such a time, three types of *sabr* are required: (a) The person must correct his intention even before he can commence with the *'ibâdah*. That act must be carried out solely for Allah and the *nafs* must have no object in carrying out this act. (b) At the time of the *'ibâdah*, one must not lose courage or any inclination. That act must be executed as it ought to be executed. (c) On completing the act, one should not mention it to anyone.

The third instance is at the time of committing a sin. Patience at such a time is that the person should stop his *nafs* from committing the sin.

The fourth instance is when a person is being harmed or troubled by someone. The patience at such a time is that he should not take any revenge. Instead, he should remain silent.

The fifth instance is at the time of a calamity, sickness, loss of wealth or the death of someone close. Patience at such a time is that the person should not utter anything that is contrary to the *Sharî'ah* nor should he cry out aloud.

The method of *sabr* for all these occasions and instances is that the person should remember and ponder over the rewards and understand well that all these trials and tribulations are for his own benefit. He should understand that a lack of patience will not stop or prevent his *taqdeer*, so why should he allow these rewards to go to waste?

The Method of Expressing Gratitude

Expressing gratitude and thankfulness to Allah comprises the following: to be happy with the bounties and favours of Allah and thereby develop a love for Him, through this love one must have this yearning and desire in one's heart that since He has blessed me with so many bounties, I will render *'ibâdah* to Him in the best way possible, and that it is extremely shameful to disobey the one who has blessed me with such bounties.

It is obvious that Allah has blessed His servants with thousands of bounties and favours. Even if a calamity befalls a person, there is some benefit or the other for him. Therefore this should also be regarded as a bounty. Since one experiences these bounties all the time, this happiness and love will have to remain in the heart - that at no time will he display any shortcoming in fulfilling the commands of Allah.

The method of attaining this quality is that one should remember and ponder over the numerous bounties and favours of Allah.

The Method of Placing Trust in Allah

Every Muslim knows that no one can attain any benefit nor can any harm befall anyone without the will of Allah. It is therefore necessary that a person does not rely on his own plans when undertaking any task. He should look up to Allah and he should not expect too much from anyone. Nor should he fear anyone. He should understand well that no one can do anything without the will of Allah. This is known as *tawakkul* or placing trust in Allah.

The method of acquiring this quality is that one should remember and ponder over the power and wisdom of Allah, and the powerlessness of the creation.

The Method of Love for Allah

Love for Allah comprises of the heart being attracted to Allah, and the heart taking delight in listening to things about Him and upon looking at His system at work.

The method of acquiring this quality is that one should read His name abundantly, remember all His noble characteristics and ponder over the love that He has for His servants.

The Method of being pleased with the commands of Allah

When a Muslim knows that there is a benefit and reward in everything that Allah does for His servants, he should therefore be pleased with everything that He has commanded. He should not be scared nor should he complain.

The method of acquiring this quality is to ponder over the fact that there is good in everything that occurs.

The Method of Acquiring a True Intention

When executing any act of the *Dîn*, there should be no worldly reason in it whatsoever. There should neither be any show in it nor any other reason for carrying it out, e.g. a person is suffering from indigestion. He therefore says to himself: "I better keep a fast. In so doing, I will receive the reward for fasting and my stomach will also be relieved." Alternatively, it is the time of *s̲alât* and the person has *wud̲û*. However, because it is very hot, he feels he'd rather make a fresh *wud̲û* so that he will be rewarded for making *wud̲û* and at the same time his limbs will also be cooled and refreshed. Alternatively, he gives some money to a beggar so that in so doing he may save himself (from being harassed) and also defer this misfortune (of being harassed). All these things are contrary to a true intention.

The method of acquiring a true intention is that before one can execute any act, one should thoroughly ponder over it. If a person finds that his intention has been tainted or blemished by any such motive, he should cleanse his heart by removing it.

The Method of *Murâqabah*

A person should always remember that Allah is aware of all his states and conditions - the external and the internal. If he commits an evil act, it is possible that Allah will punish him in this world or in the hereafter. When executing a good act, he should think that Allah is watching him. He should therefore execute it in the proper manner. This is the method of acquiring this quality. In a few days, his mind will get settled on these thoughts. Thereafter, *Inshâ Allah* he will not do anything that is contrary to the pleasure of Allah.

The Method of Concentration when Reciting the Quran

It is a normal practice that when a person is asked to recite the Quran, he will recite it very beautifully. As far as possible, he will recite with full concentration, a good tune and bear in mind all the necessary rules. Based on this, when you wish to recite the Quran, think to yourself that Allah Himself has said: "Let Me listen to you, I want to see how you read." You should bear in mind that Allah is listening carefully to what you are reading. You should also think to yourself that if you read with caution when someone else is listening to you, then how much more caution you will have to exercise when reciting to Allah. Once you have taken all these factors into consideration, commence reciting. As long as you are reciting, try and maintain these thoughts in your mind. If your recitation begins to falter and your concentration begins to drift, stop your recitation for a little while and bring the above-mentioned factors back to mind. In so doing, *Inshâ Allah*, your recitation will become correct and clear and your concentration will also be maintained. If you practice this over a period of time, you will be able to concentrate with ease.

The Method of Concentration in *Salât*

As regards *salât*, it should be remembered that no act or recitation should be without any motive or meaning. Instead, everything should be executed with a motive and after pondering. For example, upon saying *Allâhu Akbar*, then for every word you should think that "I am now reciting *'Sub'hânakallâhummah'*, thereafter think "I am now reciting *'wa bi hamdika'*", thereafter think "I am now reciting *'wa tabârakasmuka'*." In this way, continue thinking and concentrating on each word separately. Continue doing this when reciting *Sûrah Fâtihah* and another *sûrah*. Do the same for your *rukû'* and think in the same manner each time you say *"Sub'hâna rabbiyal 'azîm"*. In short, the moment you utter something, direct your attention towards it as well. Maintain this in your entire *salât*. In doing this, *Inshâ Allah* your concentration in your *salât* will not be diverted. In a short period of time you will acquire concentration and you will enjoy offering your *salât*.

THE SHAYKH AND THE MURÎD

(Spiritual guide and Disciple)

The Benefits of becoming a *Murîd*

There are several benefits in becoming a *murîd*:

1. At times a person errs in the different methods of reforming the heart that were mentioned previously. The *shaykh* shows the correct path in this regard.

2. At times the effect and benefit that one derives from a book is not as great as that which one would have obtained from the guidance of a *shaykh*. One gains the *barakah* of the *shaykh*. Furthermore, if the *murîd* displays any shortcoming in carrying out a good act or commits an evil act, he will be ashamed of this in front of the *shaykh*.

3. The person develops confidence and love for the *shaykh*. Based on this, he is inclined to follow and emulate the ways of the *shaykh*.

4. If the *shaykh* is strict in giving his advice or displays his anger, the person does not feel offended and endeavours

to act upon his advice.

There are many other benefits which are acquired by those whom Allah has favoured. These can only be known by acquiring and experiencing them.

Qualities of the *Shaykh*

If a person wishes to become a *murîd*, he should first consider the following factors in the *shaykh*. If the latter does not possess these qualities, do not become his *murîd*.

1. The *shaykh* must know the *masâ'il* of *Dîn*. He should not be ignorant of the *Sharî'ah*.

2. He must not possess any quality that is contrary to the *Sharî'ah*. His *'aqâ'id* (beliefs) must be the same as those that have been mentioned in Part One of *Bahishti Zewar*. He should not possess any quality that is contrary to all the *masâ'il* and all those things connected to reformation of the heart that have been mentioned in this book.

3. He must not be carrying out this programme (of *shaykh* and *murîd*) as a means of sustenance. (That is, he must not be doing it for financial gain).

4. Become the *murîd* of a person who is regarded as a pious person by the majority of good people.

5. Become the *murîd* of a person who is spoken highly of by good people.

6. His programme of instruction must be such that one develops a love and inclination for *Dîn*. This can be gauged by looking at the condition of his *murîds*. Even if fifty-sixty percent of his *murîds* are good, consider such a *shaykh* to be effective. Do not have doubts on him by looking at the condition of a few *murîds*. You may have heard that the pious persons have a lot of effect. This (looking at the condition of his *murîds*) is the criterion whereby one gauges the effect and power of a *shaykh*. Do not gauge the effect and power of a *shaykh* through other means, such as something occurring exactly as he mentioned it to you, someone getting cured by his mere touch, that a *ta'wîdh* worked according to the reason for which he gave it to you or that if he fixes his gaze on a person he becomes completely entranced and at a loss. Never be deluded by these effects and powers.

7. The *shaykh* must be such that he does **not** take into consideration the status of his *murîds* when giving them advice of the *Dîn*. (That is, he does not favour his *murîds* when it comes to reprimanding them in matters of the *Dîn*). He stops them from useless and foolish things.

Once you have found such a *shaykh*, seek permission from your parents (if you are unmarried) or from your husband (if you are married), and become a *murîd* of such a *shaykh* solely for the purpose of putting your *Dîn* in order. If your parents or husband do not permit you to become a *murîd*, do not become one as it is not *fard* to become a *murîd*. However, it is *fard* to tread the path of the *Dîn*. You should therefore continue treading this path even if you are not a *murîd* of a *shaykh*.

Rules connected to the *shaykh* and *murîd*

1. Be respectful to your *shaykh*. Remember the name of Allah in exactly the way shown to you by your *shaykh*. Have the following belief with regard to your *shaykh*: "The spiritual benefits that I can gain from this *shaykh* cannot

be gained from any other *shaykh*."

2. If the *murîd's* heart has not been reformed properly as yet and the *shaykh* passes away, he must become a *murîd* of another *shaykh* in whom the above-mentioned qualities are found.

3. When you come across any *wazîfah* in any book or read about the frugal life of someone, do not act upon it on your own accord. Ask your *shaykh* about it first. If any good or evil thought enters your heart or you decide to do something, first consult your *shaykh*.

4. Do not remove your *purdah* in the presence of your *shaykh*. At the time of becoming a *murîd*, do not shake his hands. It is permissible to take the oath of allegiance *(bay'ah)* by holding one end of a handkerchief or piece of cloth while he holds the other end. A verbal *bay'ah* is also sufficient.

5. If you mistakenly become a *murîd* of a person who acts contrary to the *Sharî'ah*, or if he was good in the beginning and later changed, then sever your contact with him and become a *murîd* of some other pious person. However, if your *shaykh* commits a sin which could be overlooked, then think to yourself that he is also human and that he is not an angel. He has made a mistake which could be forgiven by his making *taubah*. Do not allow your conviction in him to dwindle over trivial matters. However, if the *shaykh* persists on such acts, sever your contact with him.

6. It is a sin to believe that your *shaykh* has full knowledge of everything you do.

7. Never read books which have stories of the dervishes which appear to be contrary to the *Sharî'ah*. Similarly, you should not read poems that are contrary to the *Sharî'ah*.

8. Some dervishes say that the path of the *Sharî'ah* is different from the path of the dervishes. Such dervishes are astray. It is *fard* to consider them to be liars.

9. If the *shaykh* asks you to do anything that is contrary to the *Sharî'ah*, it is not permissible to act upon it. If he insists on you to carry it out, sever your contact with him.

10. If, due to the *barakah* of taking the name of Allah, you experience a good state in your heart, you have a good dream or upon waking up you hear a voice or see some light, then do not mention this to anyone other than your *shaykh* nor inform anyone of the *wazîfahs* that you read or the *'ibâdah* that you make, because by doing so, this good fortune will go away.

11. If your *shaykh* asks you to recite a particular *wazîfah* or engage in a particular form of *dhikr* and after some time you still do not experience any delight in this, do not be disheartened, nor should you lose your confidence in your *shaykh*. Instead, think to yourself that the greatest effect is that your heart is making an intention of remembering Allah and that you are being given the opportunity to do good. Never think that you should be blessed with the opportunity of pious persons appearing in your dreams, that you should begin to have knowledge of things that are still going to occur, that you should be able to cry profusely or that you should become so engrossed in your *'ibâdah* that you are unaware of other things. These things occur at times and at times they do not. If they do, express your gratitude to Allah. If they do not occur, decrease after having occurred frequently or cease to occur altogether, then do not be saddened. However, if, Allah forbid, you display any shortcoming in following the *Sharî'ah* or commit any sin, then this is definitely something to be distressed about. You should

immediately make an effort to put your condition in order, inform your *shaykh* about it and act upon his advice.

12. Do not be disrespectful of other *shaykhs* or other *sûfi* orders. Nor should you address the *murîds* of other *shaykhs* or other *sûfi* orders by telling them that your *shaykh* is greater than his or that your *sûfi* order is greater than his. By engaging in such unnecessary and foolish conversations the heart begins to darken.

13. If your *shaykh* pays more attention to a fellow *murîd*, or if a fellow *murîd* gains more benefit from his *wazîfahs* and *dhikrs*, do not be jealous of him.

Guidelines on how a Murîd and every other Muslim should spend his night and day

1. Acquire knowledge of the *Dîn* according to your needs. You could acquire this knowledge either by reading a book or by asking the *'ulamâ*.

2. Abstain from all sins.

3. If you commit any sin, repent immediately.

4. Do not hold back in fulfilling anyone's right. Do not cause anyone physical or verbal harm. Do not speak ill of anyone.

5. Do not have any love for wealth nor any desire for name and fame. Do not concern yourself with extravagant food and clothing.

6. If someone rebukes you for your mistake or error, do not try to justify your action. Admit your fault and repent.

7. Do not embark on a journey without any dire necessity. This is because many unconscious and unintended acts are committed while on a journey. Many good deeds are missed out, there is a shortcoming in the different forms of *dhikr* (remembrance of Allah), and you are unable to accomplish your tasks on time.

8. Do not laugh excessively nor talk excessively. You should take special precaution in not talking with *ghayr mahrams* (those with whom the observance of *purdah* is incumbent) in an informal way.

9. Do not go about repeating or mentioning an argument that may have taken place between two persons.

10. Always be mindful of the rules of the *Sharî'ah* in everything that you do.

11. Do not display laziness in executing any act of *'ibâdah*.

12. Try and spend most of your time in seclusion.

13. If you have to meet and converse with others, meet them with humility and do not display your greatness.

14. Associate very little with rulers and those who hold high positions.

15. Stay very far from irreligious people.

16. Do not search for the faults of others. Do not have evil thoughts about anyone. Instead, look at your own faults and try to put them in order.

17. You should be very particular in offering your *ṣalât* in the proper manner, at the proper time and with great concentration.

18. Always occupy yourself in the remembrance of Allah either with your heart or tongue. Do not be neglectful in this regard at any time.

19. If you experience any satisfaction in taking the name of Allah and your heart feels happy over this, then express your gratitude to Allah.

20. Speak in a nice, humble way.

21. Set aside specific times for all your different tasks and abide strictly to these times.

22. Consider whatever regret, sorrow or loss you may experience to be from Allah. Do not be despondent. Instead, think that you will be rewarded for this.

23. Do not think about worldly matters, calculations, profits and losses, etc. all the time. Instead, think about Allah.

24. As far as possible, try to help and benefit others irrespective of whether it be in worldly affairs or *Dînî* matters.

25. Do not eat and drink too little to the extent that you become weak and fall ill. Nor should you eat and drink too much to the extent that you feel lazy in carrying out the different acts of *'ibâdah*.

26. Do not have any desire or greed for anything from anyone except Allah. Do not allow your mind to wander towards any place thinking that you will be able to gain certain benefit or profit from there.

27. Be restless in your quest for Allah.

28. Be grateful for the favours that are bestowed upon you irrespective of whether they are plenty or few. Do not be depressed with poverty and destitution.

29. Overlook the faults and mistakes of those who are under your control.

30. If you learn of any fault of someone, conceal it. However, if the person plans to cause harm to someone else and you learn of it, then warn the other person beforehand.

31. Be in the service of guests, travellers, strangers, *'ulamâ*, and the pious servants of Allah.

32. Choose the company of the pious.

33. Fear Allah all the time.

34. Remember death.

35. Set aside a certain time daily wherein you should think about all your actions for that day. When you remember any good action, express gratitude. When you remember any evil action, repent.

36. Don't ever speak a lie.

37. Don't ever attend gatherings that are contrary to the *Sharî'ah*.

38. Live with bashfulness, modesty and forbearance.

39. Do not be conceited by thinking to yourself that "I have such-and-such qualities in me."

40. Continue making *du'â* to Allah to keep you steadfast on the straight path.

THE AHÂDÎTH OF RASÛLULLÂH *sallallâhu 'alayhi wa sallam* concerning the rewards for good deeds and the punishment for evil deeds

Sincerity of Intention

1. A person asked: "O Rasûlullâh! What is *îmân*?" He replied: "To maintain a sincere intention."

This means that whatever you do should be done solely for Allah.

2. Rasûlullâh *sallallâhu 'alayhi wa sallam* said: "Actions are judged by intentions."

This means that if a person has a good intention, he will be rewarded for doing a good act. If not, he will not be rewarded.

Doing something for show

3. Rasûlullâh *sallallâhu 'alayhi wa sallam* said: "If a person does something in order that he may be heard, Allah will announce (i.e. make others hear) his shortcoming on the day of judgement. And the person who does something for show, Allah will display his shortcoming on the day of judgement."

4. Rasûlullâh *sallallâhu 'alayhi wa sallam* said: "Even an iota of showing off is a form of *shirk*."

Acting according to the Quran and Hadîth

5. Rasûlullâh *sallallâhu 'alayhi wa sallam* said: "The person who revives my *sunnah* at a time when there is a religious degeneration in my *ummah* will receive the reward of 100 martyrs."

6. Rasûlullâh *sallallâhu 'alayhi wa sallam* said: "I am leaving behind a thing which if you hold on to, you will never go astray. One is the book of Allah and the other is my *sunnah*." That is, the Quran and Hadîth.

Initiating a good or evil act

7. Rasûlullâh *sallallâhu 'alayhi wa sallam* said: "The person who initiates a good act will receive the reward for it

and also the reward of all those who follow him in this good act. There will be no decrease in their reward. And the person who initiates an evil act will receive the sin for it and also the sin of all those who follow him in this evil act. There will be no decrease in their sin."

For example, a woman gave up all customs in the marriage of her children or a widow got herself married. When other women saw this, they also decided to follow suit. This woman or this widow who initiated this practice will continue receiving the rewards for this.

Searching for *Dînî* knowledge

8. Rasûlullâh *sallallâhu 'alayhi wa sallam* said: "When Allah desires good for a person, He grants him understanding of the *Dîn*."

That is, this person is induced with the desire to learn the different *masâ'il* of *Dîn*.

Concealing a *Dînî mas'ala*

9. Rasûlullâh *sallallâhu 'alayhi wa sallam* said: "The person who is asked a *Dînî mas'ala* and he conceals it (despite knowing the answer) will be made to wear a bridle of fire."

If anyone asks you a *mas'ala* and you know the answer, then do not display any laziness in giving the answer. Nor should you refuse him. Instead, explain the *mas'ala* to the person in a proper manner.

Having knowledge of a *mas'ala* but acting contrary to it

10. Rasûlullâh *sallallâhu 'alayhi wa sallam* said: "The more knowledge a person has, the greater the burden he has to bear except for the one who acts according to his knowledge."

Don't ever act contrary to a *mas'ala* that you know merely to satisfy your family or on account of following your desires.

Carelessness when urinating

11. Rasûlullâh *sallallâhu 'alayhi wa sallam* said: "Be extremely cautious when urinating as this (being careless) is a major cause of punishment in the grave."

Making sure that water reaches the relevant places when making *wudû* or *ghusl*

12. Rasûlullâh *sallallâhu 'alayhi wa sallam* said: "When *wudû* is made thoroughly at times when it is extremely difficult on the *nafs* to do so, one's sins are washed away."

This difficulty is either experienced on account of laziness or in winter.

Using the *miswâk*

13. Rasûlullâh *sallallâhu 'alayhi wa sallam* said: "Two *raka'ât* of *salât* which are offered after using *miswâk* are better

than 70 *raka'ât* of *salât* without *miswâk*."

Carelessness when making wudû

14. Rasûlullâh *sallallâhu 'alayhi wa sallam* noticed that the heels of a few persons where dry despite their having completed their *wudû*. Upon seeing this, he said: "There is great punishment for these heels on the day of judgement."

When making *wudu*, ensure that water reaches beneath the rings, bangles, etc. In winter, the feet generally become dry. Ensure that you pour sufficient water on them so that they are completely wet. Some women merely wash the front of their faces without washing up to their ears. Be mindful of all these factors.

Women emerging from their homes for *salât*

15. Rasûlullâh *sallallâhu 'alayhi wa sallam* said: "The best *salât* of women is that which they offer within the confines of their homes."

We learn from this that it is not good for women to go to the *musjid* in order to offer their *salât*. We know that there is nothing more virtuous than *salât*. If it is not good for them to emerge from their homes for *salât*, how detestable it will be for them to emerge from their homes for useless social visits or to attend customary functions!

Steadfastness in *salât*

16. Rasûlullâh *sallallâhu 'alayhi wa sallam* said: "The five daily *salawât* are similar to a deep, flowing stream in front of a person's house wherein he takes a bath five times a day."

The meaning of this is that just as no speck of dirt will remain on such a person's body (after having bathed five times in the day), in the same way the sins of a person who offers his five times *salât* with steadfastness will also be washed away.

17. Rasûlullâh *sallallâhu 'alayhi wa sallam* said: "The first thing to be accounted for on the day of judgement will be *salât*."

Offering *salât* at the beginning of its time

18. Rasûlullâh *sallallâhu 'alayhi wa sallam* said: "Allah is extremely pleased when *salât* is offered at the beginning of its time."

Women! You do not have to go and offer *salât* with congregation, so why do you delay in offering your *salât*?

Offering *salât* in a haphazard manner

19. Rasûlullâh *sallallâhu 'alayhi wa sallam* said: "The person who does not offer his *salât* at its appointed time, does not make his *wudû* properly, does not read with concentration, and does not make his *rukû'* and *sajdahs* in the appropriate manner causes his *salât* to become devoid of any light. *Salât* addresses him saying: "May Allah destroy you as you destroyed me. When his *salât* goes up to where Allah wishes it, it is folded just as an old rag is folded

and flung onto his face."

Women! *Salât* is offered so that you may be rewarded. Why, then, do you read it in such a manner that instead of being rewarded, you are committing a sin?

Looking around when offering *salât*

20. Rasûlullâh *sallallâhu 'alayhi wa sallam* said: "Do not look up when offering your *salât*. It is possible that your eye-sight will be snatched away from you."

21. Rasûlullâh *sallallâhu 'alayhi wa sallam* said: "Allah overturns the *salât* of the person who looks around when offering his *salât*." That is, he does not receive the full reward.

Walking in front of a person offering *salât*

22. Rasûlullâh *sallallâhu 'alayhi wa sallam* said: "If the person who walks in front of someone who is offering *salât* only knew the seriousness of this sin, he would prefer standing and waiting for the person to complete his *salât* even if it meant waiting 40 years for him to complete it."

However, if there is anything that is placed at a distance of one arm's length or more in front of the person offering *salât*, it will be permissible to walk in front of him (provided he walks beyond the object that is placed and not within it).

Missing a *salât* intentionally

23. Rasûlullâh *sallallâhu 'alayhi wa sallam* said: "When a person misses a *salât* and thereafter goes in the presence of Allah, Allah will be extremely angry with him."

Giving loans

24. Rasûlullâh *sallallâhu 'alayhi wa sallam* said: "On the night of *me'râj* I saw an inscription on the door of *jannah* which stated that the person who gives in charity will receive 10 rewards and that the person who gives loans will receive 18 rewards."

Granting respite to a poor debtor

25. Rasûlullâh *sallallâhu 'alayhi wa sallam* said: "As long as the day when a debt has to be fulfilled does not arrive, if a person grants respite to a poor debtor, then for each day he (the creditor) will receive the reward of charity equal to that of the debt. Once the due date expires and the person grants a respite, then for each day he will receive the reward of charity that is double the amount of the debt."

Recitation of the Quran

26. Rasûlullâh *sallallâhu 'alayhi wa sallam* said: "The person who recites a single letter of the Quran will receive one reward. And the basic principle with regard to rewards is that they are multiplied ten fold. I do not say that *Alif Lâm Mîm* is one letter. Instead, *Alif* is one letter, *Lâm* is one letter, and *Mîm* is one letter. Based on this, one will

receive 30 rewards."

Cursing oneself or one's children

27. Rasûlullâh *sallallâhu 'alayhi wa sallam* said: "Do not curse yourself, your children, your workers nor your wealth and possessions. May it not occur that the time in which you curse them is the time of acceptance, whereby whatever you ask from Allah will be accepted."

Earning *harâm* wealth and utilising it

28. Rasûlullâh *sallallâhu 'alayhi wa sallam* said: "The meat and blood that has been nourished with *harâm* wealth will not enter *jannah*. It is only suitable for *jahannam*."

29. Rasûlullâh *sallallâhu 'alayhi wa sallam* said: "The person who purchases a garment for 10 *dirhams* out of which even one *dirham* is *harâm*, then as long as that person does not remove that garment from his body, his *salât* will not be accepted."

Cheating or Deceiving

30. Rasûlullâh *sallallâhu 'alayhi wa sallam* said: "The person who cheats and deceives is not from amongst us."

All acts of deception are evil irrespective of whether they be in business or in any other transaction.

Taking of loans and debts

31. Rasûlullâh *sallallâhu 'alayhi wa sallam* said: "If a person passes away and he is still owing any *dirham* or *dinâr* to someone, then this debt of his will be fulfilled with his good deeds where there will be no *dirham* nor any *dinâr* (i.e. on the day of judgement)."

32. Rasûlullâh *sallallâhu 'alayhi wa sallam* said: "Debts are of two kinds: (a) A person passes away while he had the intention of fulfilling his debts. In such a case, Allah says: 'I will assist him in fulfilling them.' (b) A person passes away but had no intention of fulfilling his debts. Such a person's good deeds will be taken in order to fulfil his debts. And on that day there will be no payments with *dirhams* nor *dinârs*."

The meaning of assisting is that Allah will grant a compensation (to the creditor).

Delaying in fulfilling debts despite being able to pay

33. Rasûlullâh *sallallâhu 'alayhi wa sallam* said: "It is *zulm* (oppression) for a person to delay despite being able to fulfil (his debts)."

It is the habit of some people who are owing money or still have to pay the labourer for his work to make them "run around" for their money. They make false promises by asking the person to come tomorrow or the next day, etc. They have the money to pay for all their personal expenses but they pay no attention to fulfilling the rights of others.

Giving and receiving interest

34. Rasûlullâh *sallallâhu 'alayhi wa sallam* cursed the giver and receiver of interest.

Confiscating a property

35. Rasûlullâh *sallallâhu 'alayhi wa sallam* said: "The person who occupies even a span of land unjustly will be made to wear a collar-chain comprising of the seven earths."

Paying the labourer immediately

36. Rasûlullâh *sallallâhu 'alayhi wa sallam* said: "Pay the labourer for his work even before his perspiration can dry."

37. Allah says: "I Myself will demand the rights on behalf of three persons." One of these three persons is the labourer who has been given a particular task, who fulfils it and yet is not paid for this task which he completed."

The death of children

38. Rasûlullâh *sallallâhu 'alayhi wa sallam* said: "If three children of a Muslim couple pass away, Allah will enter this couple into *jannah* through His favour and mercy." Someone asked: "O Rasûlullâh! What if two children pass away?" He replied: "This reward will be granted for two children as well." Thereafter he was asked with regard to one child and he gave the same reply. Thereafter said: "I take an oath in the name of that being in whose hands is my life that even if a woman miscarries, that foetus will draw its mother to *jannah* with its umbilical cord if the mother has made the intention of reward." That is, she exercised patience with the intention of being rewarded.

Women applying perfume in the presence of men

39. Rasûlullâh *sallallâhu 'alayhi wa sallam* said: "A woman who applies perfume and goes in the presence of strange men is like this and like that, i.e. she is immoral."

A woman should not apply perfume in the presence of even the following relatives: husband's younger brother, husband's elder brother, sister's husband, and all one's cousins.

Women wearing flimsy clothing

40. Rasûlullâh *sallallâhu 'alayhi wa sallam* said: "There are certain women who are apparently clothed but in reality they are naked. Such women will not enter *jannah* nor will they be able to smell its fragrance."

Women adopting the dress and appearance of men

41. Rasûlullâh *sallallâhu 'alayhi wa sallam* cursed the woman who adopts the dress and appearance of men.

Dressing in order to display one's status

42. Rasûlullâh *sallallâhu 'alayhi wa sallam* said: "Allah will make the person who wears clothes for name and fame in this world to wear the clothes of disgrace and dishonour in the hereafter. He will then set him alight with the

fire of *jahannam*."

This refers to the person who wears clothing with the intention that his status will increase and that everyone will set their eyes on him. This sickness is found to a large extent in women.

Oppression

43. Rasûlullâh *sallallâhu 'alayhi wa sallam* addressed those who were sitting near him and asked: "Do you know who is a poor person?" They replied: "A poor person amongst us is one who neither has any wealth nor possessions." He replied: "A very poor person in my *ummah* is he who will come on the day of judgement with his *salât, zakât*, fasting, etc. In addition to this he was vulgar to a certain person, he wrongfully accused a certain person, he devoured the wealth of a certain person, he shed the blood of a certain person, and he had hit a certain person. All his good deeds will be distributed among these persons whom he had wronged in some way or the other. If his good deeds expire before he can fulfil their rights, then their evil deeds will be placed onto his shoulders and he will be flung into *jahannam*."

Mercy and Kindness

44. Rasûlullâh *sallallâhu 'alayhi wa sallam* said: "Allah does not have mercy on the person who does not show mercy to others."

Commanding the good and forbidding the evil

45. Rasûlullâh *sallallâhu 'alayhi wa sallam* said: "Whoever from among you sees a wrong being committed should change it with his hands. If he is unable to do this, he should prevent it with his tongue. If he is unable to do even this, he should consider it evil with his heart. And this is the lowest stage of *îmân*."

Women! You have full control over your children and your servants. Ensure that they offer their *salât*. If they have any pictures of animate objects on paper, on material or animate objects in the form of dolls, useless or immoral books, etc. then tear them apart immediately. Do not give them money to purchase such things. Nor should you give them money to purchase fireworks, kites or sweetmeats that are prepared for diwali (a Hindu festival).

Concealing the shortcomings of a fellow Muslim

46. Rasûlullâh *sallallâhu 'alayhi wa sallam* said: "The person who conceals the shortcomings of his fellow Muslim, Allah will conceal his shortcomings on the day of judgement. The person who exposes the shortcomings of his fellow Muslim, Allah will expose his sins so much so that He will disgrace him while he is sitting in his house."

Becoming happy over the disgrace or loss that befalls someone

47. Rasûlullâh *sallallâhu 'alayhi wa sallam* said: "Do not become happy over the calamity that afflicts your fellow Muslim or else Allah will have mercy on him and afflict you with a similar calamity."

Criticising and censuring someone over a sin that the latter may have committed

48. Rasûlullâh *sallallâhu 'alayhi wa sallam* said: "The person who criticizes his fellow Muslim over a sin that the

latter may have committed will not die until he himself commits a similar sin."

This refers to the sin for which a person has already repented. It is extremely detestable to remind a person of a sin for which he has already repented. If the person has not repented, it will be permissible to advise him. However, it is detestable to do so if one considers oneself to be pure or if one intends to disgrace him.

Committing minor sins

49. Rasûlullâh *sallallâhu 'alayhi wa sallam* said: "O 'Â'ishah! safeguard yourself from committing minor sins as well because Allah has those who will take a retribution for it as well."

Those who will take a retribution refers to the angels who write down such minor sins as well. On the day of judgement, these will have to be accounted for and there is the fear of being punished for them.

Pleasing one's parents

50. Rasûlullâh *sallallâhu 'alayhi wa sallam* said: "The happiness of Allah is in the happiness of the parents and the displeasure of Allah is in the displeasure of the parents."

Severing ties with one's relatives

51. Rasûlullâh *sallallâhu 'alayhi wa sallam* said: "The actions and *'ibâdât* of all the people are presented to Allah every Friday night. The good deeds of a person who severs his ties with his relatives (or does not maintain good relations with them) are not accepted."

The upbringing of orphans

52. Rasûlullâh *sallallâhu 'alayhi wa sallam* said: "I and the person who undertakes the task of taking care of orphans will be together in *jannah* like this"...he indicated this with his index finger and middle finger and left a small gap between them.

53. Rasûlullâh *sallallâhu 'alayhi wa sallam* said: "The person who passes his hand over the head of an orphan solely for the pleasure of Allah will receive a reward for each hair that his hand touches. And the person who is kind towards a female or male orphan and I will be together in *jannah* just as the index finger and the middle finger are next to each other."

Causing harm to one's neighbours

54. Rasûlullâh *sallallâhu 'alayhi wa sallam* said: "The person who harms his neighbour has in fact harmed me and the person who harms me has in fact harmed Allah. The person who fights with his neighbour has in fact fought with me and the person who fights with me has in fact fought with Allah."

The meaning of this is that it is detestable to fight and argue with one's neighbour unnecessarily or over trivial matters.

Assisting a Muslim

55. Rasûlullâh *sallallâhu ‘alayhi wa sallam* said: "Allah comes to the aid of the person who comes to the aid of a fellow Muslim."

Modesty and Immodesty

56. Rasûlullâh *sallallâhu ‘alayhi wa sallam* said: "Modesty is part of *Imaan* and it leads one to *jannah*. Shamelessness is an evil trait and it leads one to *jahannam*."

However, you should never feel shy in *Dînî* matters, e.g. most women do not offer their *salât* when there is a wedding or when on a journey. Such shyness is worse than immodesty.

Good and evil character

57. Rasûlullâh *sallallâhu ‘alayhi wa sallam* said: "Good character dissolves the sins away just as water dissolves salt, and evil character destroys the different acts of *‘ibâdah* just as vinegar spoils honey."

58. Rasûlullâh *sallallâhu ‘alayhi wa sallam* said: "In my sight, the most beloved amongst you and the one who will be the closest to me in the hereafter is the person who possesses good manners. The most disliked in my sight and the one who will be furthest away from me in the hereafter is the person who has bad manners."

Soft-heartedness and Hard-heartedness

59. Rasûlullâh *sallallâhu ‘alayhi wa sallam* said: "Allah is kind and He loves soft-heartedness. The bounties and favours that He gives on account of soft-heartedness, He does not give for hard-heartedness."

60. Rasûlullâh *sallallâhu ‘alayhi wa sallam* said: "The person who has been deprived of soft-heartedness has been deprived of a lot of good."

Peeping into someone's house

61. Rasûlullâh *sallallâhu ‘alayhi wa sallam* said: "As long as you are not permitted to do so, do not peep into someone's house. If you do this, it is as if you have entered that house without permission."

Some women have this evil habit of peeping at the bride and bridegroom when they are together in seclusion. This is a shameless act. In reality, there is no difference between peeping and merely barging in without permission. It is a great sin to do so.

Listening to the private conversation of others

62. Rasûlullâh *sallallâhu ‘alayhi wa sallam* said: "On the day of judgement, lead will be poured into the ears of the person who listens to the private conversation of others while they disapprove of this."

Anger

63. A person came to Rasûlullâh *sallallâhu ‘alayhi wa sallam* and said: "Show me an act which will grant me entry into *jannah*." He replied: "Do not become angry and you will be rewarded with *jannah*."

Severing ties

64. Rasûlullâh *sallallâhu 'alayhi wa sallam* said: "It is not permissible for a Muslim to stop talking with his fellow Muslim for more than three days. The person who stops talking for more than three days and passes away in such a state (i.e. before he can reconcile) will enter *jahannam*."

Referring to someone as a *kâfir* or cursing him

65. Rasûlullâh *sallallâhu 'alayhi wa sallam* said: "The person who addresses his fellow Muslim as "O *kâfir*!" is as if he has killed him."

66. Rasûlullâh *sallallâhu 'alayhi wa sallam* said: "Cursing a fellow Muslim is just like killing him."

67. Rasûlullâh *sallallâhu 'alayhi wa sallam* said: "When a person curses someone, the curse ascends towards the skies. The doors of the skies are closed and that curse descends towards earth. The doors of earth are also shut closed. This curse then begins moving to its right and left (searching for an opening). When it does not find any opening, it goes to the person who was cursed. If the person was entitled to the curse, well and good. If not, it descends on the person who issued the curse."

It is the habit of some women to curse anyone and everyone by saying: "May Allah destroy you, may Allah punish you." At times they refer to a person as being devoid of *îmân*. This is a major sin irrespective of whether it is said to humans or animals.

Frightening a Muslim

68. Rasûlullâh *sallallâhu 'alayhi wa sallam* said: "It is not permissible for a Muslim to frighten a fellow Muslim."

69. Rasûlullâh *sallallâhu 'alayhi wa sallam* said: "The person who unjustly fixes his gaze towards a fellow Muslim in such a way that the latter gets frightened, Allah will frighten him on the day of judgement."

If someone does this because it was the latter's fault or mistake, it will be permissible if it is done according to the need.

Accepting the excuse of a Muslim

70. Rasûlullâh *sallallâhu 'alayhi wa sallam* said: "The person who does not accept the excuse of his fellow Muslim will not come near me at the *Haud-e-kauthar*."

That is, if someone harms you in any way and thereafter seeks your forgiveness, you should forgive him (and overlook his fault).

Tale-bearing

71. Rasûlullâh *sallallâhu 'alayhi wa sallam* said: "The one who carries tales will not enter *jannah*."

Backbiting

72. Rasûlullâh *s̲allallâhu ʻalayhi wa sallam* said: "The person who eats the flesh (i.e. makes *ghîbah*) of his fellow Muslim in this world, then on the day of judgement Allah will present the flesh of a dead person and tell him: "Just as you had eaten the flesh of a living person, eat that of a dead person as well. This person will eat it with a frown and continue yelling."

Slander

73. Rasûlullâh *s̲allallâhu ʻalayhi wa sallam* said: "Allah will make the person who accuses his fellow Muslim of something that is not to be found in him, stay in the place where the blood and pus of the dwellers of hell gathers. He will remain in this place until he gives up this accusation and makes *taubah*."

Speaking less

74. Rasûlullâh *s̲allallâhu ʻalayhi wa sallam* said: "The person who remains silent saves himself from many problems."

75. Rasûlullâh *s̲allallâhu ʻalayhi wa sallam* said: "Apart from the *dhikr* of Allah, do not speak excessively because speaking excessively hardens the heart. And the person who is furthest away from Allah is the one who is hard-hearted."

Humbling or lowering yourself

76. Rasûlullâh *s̲allallâhu ʻalayhi wa sallam* said: "The one who humbles himself for the sake of Allah, Allah raises his stages. The one who is proud, Allah breaks his neck." That is, Allah disgraces him.

Considering yourself to be great

77. Rasûlullâh *s̲allallâhu ʻalayhi wa sallam* said: "The person who has pride which is equal to even a mustard seed will not enter *jannah*."

Truth and Lies

78. Rasûlullâh *s̲allallâhu ʻalayhi wa sallam* said: "Always speak the truth because it directs one towards good deeds. Good deeds and truth lead one to *jannah*. Safeguard yourself from speaking lies because it leads one towards evil deeds. Evil deeds and lies lead one to *jahannam*.

Hypocrisy

79. Rasûlullâh *s̲allallâhu ʻalayhi wa sallam* said: "The person who is two-faced will have two tongues of fire on the day of judgement."

Being two-faced means to "play according to the tune" of whoever you are with.

Taking of oaths

80. Rasûlullâh *s̲allallâhu ʻalayhi wa sallam* said: "The person who takes an oath in the name of anyone other than

Allah has committed an act of *kufr*." Or he said: "He has committed an act of *shirk*."

Some people are in the habit of taking oaths in the following manner: "I swear on your life", "I swear by my eyes", "I swear on my children", etc. All this is prohibited. It is mentioned in a Hadith that if a person mistakenly utters such oaths, he must immediately recite the *kalimah*.

81. Rasûlullâh *sallallâhu 'alayhi wa sallam* said: "If a person takes an oath in the following manner: "May I not have any *îmân*"; and he is speaking a lie in whatever he is saying then his oath will be fulfilled (i.e. he will be bereft of *îmân*). And if he is speaking the truth, even then his *îmân* will not remain complete."

It is also prohibited to take the following oaths: "May I not be blessed with the *kalimah* (at the time of death)", "May I enter into *jahannam*", etc. One should abandon this evil habit of taking such oaths.

Removing harmful objects from the road

82. Rasûlullâh *sallallâhu 'alayhi wa sallam* said: "There was a person who was walking on a road. He came across a thorny branch in his path, so he removed it from the road. Allah liked this act of his and therefore forgave him."

We learn from this that it is an evil habit to throw such things on the road. Some women are in the habit of sitting on a stool in the courtyard. When they get up, they leave the stool behind. At times, someone who happens to walk there trips and falls over the stool and thereby injures himself. In the same way, it is an evil habit to leave one's utensils, a sofa, a stick, a grinding-stone, etc. in the way.

Fulfilling promises and trusts

83. Rasûlullâh *sallallâhu 'alayhi wa sallam* said: "The person who has no *amânah* has no *îmân*, and the person who does not fulfil his promises has no *Dîn*."

Going to pundits, fortune-tellers, palm-readers, etc.

84. Rasûlullâh *sallallâhu 'alayhi wa sallam* said: "The person who goes to one who gives information of the unseen and asks him certain things and thereafter believes in what he says, then forty days *salât* of such a person will not be accepted."

When someone has control over a *jinn*, some women go to that person and ask the *jinn* regarding the unseen. For example, they ask: "When will my husband find employment?" When will my son return home?" These are all sinful acts.

Keeping dogs or pictures

85. Rasûlullâh *sallallâhu 'alayhi wa sallam* said: "The angels do not enter a house in which there is a dog or a picture."

That is, the angels of mercy do not enter such a house. The toys of children which have pictures are also prohibited.

Lying on one's stomach unnecessarily

86. Rasûlullâh *sallallâhu ‘alayhi wa sallam* passed by a person lying down on his stomach. So he pointed with his leg and informed him that Allah does not like this posture in lying down.

Sitting or lying partly in the shade and partly in the sun

87. Rasûlullâh *sallallâhu ‘alayhi wa sallam* prohibited from sitting partly in the shade and partly in the sun.

Ill-omens and spells

88. Rasûlullâh *sallallâhu ‘alayhi wa sallam* said: "Taking ill-omens is *shirk*."

89. Rasûlullâh *sallallâhu ‘alayhi wa sallam* said: "Casting of spells is *shirk*."

Absence of worldly greed

90. Rasûlullâh *sallallâhu ‘alayhi wa sallam* said: "When there is no greed for this world, the heart is at peace and the body is also at rest."

91. Rasûlullâh *sallallâhu ‘alayhi wa sallam* said: "If two hungry wolves are left in a flock of sheep and they begin devouring and tearing the sheep apart, then the harm that they cause will not be as great as the harm that will be caused to a person who desires wealth and fame."

Remembrance of death

92. Rasûlullâh *sallallâhu ‘alayhi wa sallam* said: "Remember that thing which cuts off all pleasures, i.e. death."

93. Rasûlullâh *sallallâhu ‘alayhi wa sallam* said: "When you wake up in the morning, do not begin planning for the evening. When evening comes, do not begin planning for the morning. Take benefit from your health before sickness overtakes you. And take benefit from your life before death overtakes you."

This means that you should regard your health and life as being very valuable and occupy yourself in doing good deeds because once sickness or death overtakes you, you will not be able to do any good.

Exercising patience at the time of difficulties

94. Rasûlullâh *sallallâhu ‘alayhi wa sallam* said: "If any harm, difficulty, sickness, sorrow, etc. afflicts a Muslim to the extent that even if he becomes a bit distressed on account of worrying over something, then in all these instances Allah forgives his sins."

Visiting the sick

95. Rasûlullâh *sallallâhu ‘alayhi wa sallam* said: "When a Muslim visits his fellow Muslim who is sick in the morning, 70 000 angels make *du‘â* for him till the evening. And when he visits him in the evening, 70 000 angels make *du‘â* for him till the morning."

Bathing and enshrouding the deceased and consoling his family

96. Rasûlullâh *sallallâhu ʻalayhi wa sallam* said: "The person who gives *ghusl* to the deceased, he (the former) becomes pure from sins just as when his mother had given birth to him. The person who enshrouds the deceased, Allah will make him wear the shoes of *jannah*. The person who consoles one who is in sorrow, Allah will make him wear the clothes of piety and send mercy to his soul. The person who consoles one who is in difficulty, Allah will make him wear the shoes of *jannah* the value of which will be more than the value of the entire world."

Crying in a wailing manner

97. Rasûlullâh *sallallâhu ʻalayhi wa sallam* has cursed the woman who cries in a wailing manner and the person who listens (with attention) to such a woman.

Women! Please abandon this habit for the sake of Allah.

Devouring the wealth of an orphan

98. Rasûlullâh *sallallâhu ʻalayhi wa sallam* said: "Certain people will be raised on the day of judgement in such a manner that flames of fire will be coming out from their mouths." Someone asked him: "O Rasûlullâh! Who will these persons be?" He replied: "Haven't you read in the Quran where Allah says that those who devour the wealth of orphans unjustly are in fact filling their bellies with fire?"

In this context, "unjustly" refers to using the wealth of orphans or spending it when in fact the *Sharîʻah* has given them no right to use it. O women! Beware! There is an evil custom in India that the moment the husband passes away and leaves behind small children, his wife takes complete control over his wealth. From this very wealth, she hosts all the guests, lights the *musjid* (with oil lamps), and feeds those who come to offer *salât*. When in fact the children have a right in that wealth. And here she is spending it all together (without differentiating between her share and their share of the wealth). Furthermore, she uses this money for her daily expenses and later for the marriage of these children - she does this as she pleases without taking any consideration to what the *Sharîʻah* has to say in this regard. It is a major sin to use this money in which others have a right or others are partners. Separate their wealth and spend it only when it is solely for their expenses and you have no alternative but to spend it on them. As for the other expenses of hosting your guests and giving in charity - use your own share of the wealth. And this too should only be done if this spending is not contrary to the *Sharîʻah*. If it is contrary to the *Sharîʻah*, it will not be permissible for you to even spend your own wealth. Bear all this in mind. If not, the moment you pass away you will be punished.

NECESSARY QUALITIES FOR THE COMPLETION OF IMAAN

Rasulullah (sallallahu alayhi wa sallam) said: " There are over 70 things which are connected with imaan, the highest of which is the Kalimah " la ilaha illallahu muhammadur Rasulullah" and the lowest is the removal of a harmful object from the road. Modesty and hayaa is also a major part of imaan."   We will therefore mention these qualities.

30 QUALITIES ARE CONNECTED TO THE HEART

1. Belief in ALLAH

2. To believe that everything other than ALLAH was non-existent. Thereafter, ALLAH Ta'ala created these things and subsequently they came into existence.

3. To believe in the existence of angels.

4. To believe that all the heavenly books that were sent to the different prophets are true. However, apart from the Quran, all other books are not valid anymore.

5. To believe that all the prophets are true. However, we are commanded to follow Muhammad (sallallahu alayhi wasallam) alone.

6. To believe that ALLAH Ta'ala has knowledge of everything from before-hand and that only that which He sanctions or wishes will occur.

7. To believe that Qiyaamah will definitely occur.

8. To believe in the existence of jannah.

9. To believe in the existence of jahannam.

10. To have love for ALLAH Ta'ala.

11. To have love for Rasulullah (sallallahu alayhi wasallam)

12. To love or hate someone solely because of ALLAH.

13. To execute all actions with the intention of deen alone.

14. To regret and express remorse when a sin is committed.

15. To fear ALLAH Ta'ala.

16. To hope for the mercy of ALLAH Ta'ala.

17. To be modest.

18 . To express gratitude over a bounty or favour.

19. To fulfil promises.

20. To exercise patience.

21. To consider yourself lower than others

22. To have mercy on the creation.

23. To be pleased with whatever you experience from ALLAH Ta'ala.

24. To place your trust in ALLAH Ta'ala.

25. Not to boast or brag over any quality that you posses.

26. Not to have malice or hatred towards anybody.

27. Not to be envious of anyone.

28. Not to become angry.

29. Not to wish harm for anyone

30. Not to have love for the world.

7 QUALITIES ARE CONNECTED TO THE TONGUE

31. To recite the Kalimah with the tongue

32. To recite the quran.

33. To acquire knowledge

34. To pass on Knowledge.

35. To make dua.

36. To make the zikr of ALLAH Ta'ala.

37. To abstain from the following : lies, gheebah, vulgar words, cursing, singing that is contrary to the shariah.

40 QUALITIES ARE CONNECTED TO THE ENTIRE BODY

38. To make wudu, ghusl, and keep one's clothing clean.

39. To be steadfast in offering salaat.

40. To pay zakaat and sadaqatul fitr.

41. To fast.

42. To perform the Hajj.

43. To make i'tikaaf.

44. To move away or migrate from that place which is harmful for one's deen.

45. To fulfil the vows that have been made to ALLAH.

46. To fulfil the oaths that are not sinful.

47. To pay the kaffarah for unfulfilled oaths.

48. To cover those parts of the body that are fard to cover.

49. To make qurbaani.

50. To enshroud and bury the deceased.

51. To fulfil your debts.

52. To abstain from prohibited things when undertaking monetary transactions.

53. Not to conceal something true which you may have witnessed.

54. To get married when the nafs desires to do so.

55. To fulfil the rights of those who are under you.

56. To provide comfort to one's parents.

57. To rear children in the proper manner.

58. Not to sever relations with one's friends and relatives.

59. To obey one's master.

60. To be just,

61. Not to initiate any way that is contrary to that of the generality of the muslims.

62. To obey the ruler, provided what he orders is not contrary to the shariah.

63. To make peace between two warring groups or individuals.

64. To assist in noble tasks.

65. To command the good and prohibit the evil.

66. If it is the government. it should mete out punishments according to the shariah.

67. To fight the enemies of deen whenever such an occasion presents itself.

68. To fulfil one's trusts (amaanah)

69. To give loans to those who are in need.

70. To see to the needs of one's neighbour.

71. To ensure that one's income is pure.

72. To spend according to the shariah.

73. To reply to one who has greeted you.

74. To say Yarhamukallah when anyone say alhamdolillah after sneezing.

75. Not to cause harm to anyone unjustly.

76. To abstain from games and amusements that are contrary to the shariah.

77. To remove pebbles, stones, thorns, sticks etc. from the road.

THE HARMS OF ONE'S NAFS AND THE HARMS OF OTHERS

All the rewards and punishments for good and evil deeds that have been mentioned previously are influenced by two things. One of them is the person's nafs. It presents various ideas and thoughts to the person. It tries to distract him from good deeds and tries to show him the need to do evil deeds. I f a person becomes afraid of the punishment of ALLAH, it informs him that ALLAH Ta'ala is all forgiving and merciful. To make matters worse, shaytaan also helps and prompts the nafs.

THE METHOD OF DEALING WITH THE NAFS

Set aside a short period of time in the morning and the evening or at the time of going to bed. During this time, sit in seclusion and as far as possible free your heart from all thoughts. Thereafter. address yourself and your nafs in the following manner: O nafs ! Understand well that you are similar to a merchant in this world. Your capital is your life and its profits is that it should attain salvation in the hereafter. If you have attained this wealth, your business will be considered to be profitable. If you have wasted this life and did not attain salvation in the hereafter, you will suffer a great loss in that you would have lost your capital and made no profit as well..

THE METHOD OF DEALING WITH PEOPLE

If you happen to meet and converse with one whom you do not know then bear in mind that you should not pay attention to those things which are considered to be rumours. If he speaks nonsense or uses foul language. make yourself absolutely deaf to whatever he says. Do not associate too much with him. Nor should you rely on him for anything

SUPPLEMENT TO BAHISHTI ZEWAR

Hadrat Abu Hurayrah (radiallahu anhu) narrates that Rasulullah (sallallahu alayhi wa sallam) said: " ALLAH Ta'ala does not look at your bodies and your appearances. Instead, he looks at your hearts. " This means that ALLAH Ta'ala does not accept actions that merely appear to be good externally while they are devoid of sincerity and attention from the heart. For example, a person may be occupied in a certain act of ibaadah.

Apparently, he may be engaged in an act of ibaadah while in his heart he is oblivious to what he is doing. The heart cannot even discern whether he is standing in front of ALLAH Ta'ala or busy doing something else.

ADVICE TO WOMEN IN GENERAL

1. Do not even approach anything which amounts to shirk (polytheism)

2. Do not involve yourself in witch-craft and superstitious remedies in order to conceive children or to keep them alive.

3. do not hold faatihah and niyaaz ceremonies for walis.

4. Do not take oaths in the name of pious people.

5. Do not do anything for name and fame.

6. Be obedient to your husband

7. Do NOT listen to music.

ADVICE TO THOSE WHO ARE MUREEDS

Check the above mentioned advices

Make it a duty to follow Rasulullah (sallallahu alayhi wasallam) in everything. In doing so the heart will be very brightly illuminated.

Don't even consider yourself to be perfect

Don't even talk ill of an evil person

do not involve yourself excessively in worldly affairs.

Accounting of deeds on the day of judgement

99. Rasûlullâh *sallallâhu 'alayhi wa sallam* said: "No person will be able to move from his place on the day of judgement until the following four questions are not posed to him: (1) How did he spend his life? (2) How much did he practice on the *masâ'il* that he had knowledge of? (3) From where did he acquire his wealth and where did he spend it? (4) In what did he utilise his body?"

In short, did he do all this according to the *Sharî'ah* or according to the dictates of his desires.

100. Rasûlullâh *sallallâhu 'alayhi wa sallam* said: "All rights will have to be fulfilled on the day of judgement so much so that a hornless goat will take its recompense from a goat with horns." That is, if the latter killed the former unjustly.

Remembering *jannah* and *jahannam*

101. In a sermon, Rasûlullâh *sallallâhu 'alayhi wa sallam* said: "There are two things which are very great - do not

forget them." That is, *jannah* and *jahannam*. Upon saying this, he began weeping profusely so much so that his blessed beard got wet. He then said: "I swear in the name of that being in whose hands is my life that if you were to come to know that which I know about the hereafter, you will go away into the jungles and walk around pouring sand over your heads."

Note: O women! We have now mentioned 101 Ahâdîth. Many other Ahâdîth have been mentioned at various places in this book. Our beloved Rasûl *sallallâhu 'alayhi wa sallam* said: "If anyone from my *ummah* learns 40 Ahâdîth and thereafter passes them on to others, he will rise with the *'ulamâ* on the day of judgement." Make an effort to read these Ahâdîth to others. *Inshâ Allah*, you will also rise with the *'ulamâ* on the day of judgement. Such a great bounty can be attained with great ease.

THE SIGNS OF QIYÂMAH

The minor signs of qiyâmah

The following minor signs of *qiyâmah* have been mentioned in the Hadîth:

1. People will begin considering Allah's wealth to be their own wealth. They will find it extremely difficult to pay their *zakaat*. They will consider the wealth which has been entrusted to them as an *amânah* to be their own wealth.

2. The husband will obey his wife, disobey his mother, consider his father to be an outsider, and consider an outsider to be his relative.

3. Knowledge of the *Dîn* will be acquired in order to earn a livelihood.

4. Leadership and political power will be given to those who are unqualified. That is, to those who have no self-honour, no manners, and those who are there for their own benefit. Tasks will be handed over to persons who are not suitable for those particular tasks.

5. People will honour and respect oppressors out of fear of being harmed.

6. Alcohol will be consumed openly.

7. The custom of singing and dancing women will become rife. Drums, fiddles, tambourines and other musical instruments will become rife.

8. The later generations will begin criticizing and speaking ill of their pious predecessors.

9. Rasûlullâh *sallallâhu 'alayhi wa sallam* said that at such a time, expect the following punishments: a red hurricane will come and some people will be drawn into the ground. Stones will rain down from the skies. The appearance of people will be transformed, i.e. they will be turned into pigs and dogs. Many other calamities will follow one after the other in quick succession just as when a string of beads breaks up and the beads begin falling off in quick succession.

10. Knowledge of the *Dîn* will decrease.

11. Lies and lying will be considered to be an art (to be admired).

12. The importance of *amânah* will disappear from the heart.

13. *Hayâ'* and shame will disappear.

14. The *kuffâr* will have power over everything and false ways will appear.

15. Once all these signs appear, the Christians will have control over all the countries. At that time, a person from the progeny of Abu Sufyân will be born. He will kill many *sayyids* and exercise his power and rule over Syria and Egypt. In the meantime, the Muslim ruler of Byzantine will wage a war with a group of Christians and make peace with another group. The warring group will invade Istanbul and rule over it. The ruler of Istanbul will flee to Syria, join forces with that group with which he had made peace, and engage in a severe war with the warring group. The Muslim army will gain victory. Within a few days, one of the Christians who had helped the Muslim ruler will come to the latter and tell him that we gained victory through the blessing of our "cross". The Muslim will reply that we gained victory through the blessing of Islam. This conversation will get more serious to the extent that each person (the Muslim and the Christian) will call his followers and a fight will ensue. The Muslim ruler will be martyred and Syria will also fall under the rule of these Christians. This Christian group will make peace with the group that was at war with the Muslims (in the beginning). The few Muslims who are left will go to Madinah. The Christians will exercise their power and rule up to Khaybar (a place outside Madinah).

The Muslims will then decide to search for Imam Mahdi so that they may overcome all these difficulties. At that time he will be in Madinah, but out of fear of being made ruler, he will go away to Makkah. All the pious people of that time will search for him. Many imposters will claim to be Imam Mahdi. But the genuine Imam Mahdi will be making *tawâf* of the *Ka'bah* and will be between the *Hajr-e-Aswad* and the *Maqâm-e-Ibrâhîm*. A few pious people will recognize him and impose upon him to become the ruler and they will give him the *bay'ah*. While giving him the *bay'ah*, a voice from the skies will come down and it will be heard by all those who will be present over there. This voice will say that this person is the *khalîfah* of Allah (i.e. he has been chosen to be the ruler) and that he is Imam Mahdi.

The major signs of qiyâmah

Upon the appearance of Imam Mahdi, the major signs of *qiyâmah* commence. Once the incident of his *bay'ah* becomes known to everyone, the Muslim armies that were based in Madinah will go to Makkah. All the pious people of Syria, Iraq and Yemen will go to his service. Many other Arab armies will rally around him. Once this becomes known to all the Muslims, a person from Khurâsân will come with a large army in order to assist Imam Mahdi. The name of the person who will be the leader of the front section of this army will be Mansûr. On his way towards Imam Mahdi, he will kill many *kuffâr*. The person whom we had mentioned previously that he will be from the progeny of Abû Sufyân and that he will be an enemy of the *sayyids* - he will send an army to fight Imam Mahdi since Imam Mahdi will also be a *sayyid*. Once this army reaches a desert on the outskirts of Madinah, it will rest at a mountain. Once this army reaches this mountain, all the troops will sink into the ground. Only two persons will survive. One of them will go and inform Imam Mahdi of what transpired while the other will go and inform the Sufyânî (the person from the progeny of Abû Sufyân). The Christians from all around will gather their troops and prepare to fight the Muslims. This army will have 80 flags and there will be 12 000 soldiers under each flag, thus totalling 960 000.

Imam Mahdi will leave Makkah and go to Madinah where he will visit the grave of Rasûlullâh *sallallâhu 'alayhi wa*

sallam. He will then depart for Syria. Before he can reach Damascus, the Christian army will confront him. Imam Mahdi's army will be split into three groups. One group will flee from the battlefield, one group will be martyred and the third group will gain victory. This martyrdom and this victory will take place as follows:

Imam Mahdi will prepare the army to fight the Christians. Many Muslims will swear to each other that they will not move from the battlefield until they gain victory. In this way, many of them will be martyred. A few of them will survive. Imam Mahdi will take them and incorporate them into his army. The following day the same thing will occur, i.e. many of them will be martyred after having taken an oath while a few will survive. This will also occur on the third day. Eventually, on the fourth day these few survivors will fight and Allah will grant them victory. After this, the *kuffâr* will have no hope of political leadership.

Imam Mahdi will commence re-organizing the country and sending his armies all over. Once he accomplishes all these tasks, he will go to invade Istanbul. When he lands on the shores of Byzantine, he will take 70 000 people from the Banû Is'h̲âq. They will board Imam Mahdi's ships and together with him, they will make plans and strategies as to how they will conquer Istanbul. When they reach the city's walls, they will chant *"Allâhu Akbar Allâhu Akbar"* in a loud voice. Through the *barakah* of this voice, the city's walls will collapse, the Muslims will enter the city and kill the *kuffâr*. They will then administer the country with great justice. About 6-7 years will elapse from the time that the people had given the *bay'ah* to Imam Mahdi till the time of this victory.

While Imam Mahdi is busy with the administration of the country, a false rumour will spread that Dajjâl has made his presence in Syria and that he is causing strife in your (Imam Mahdi's) family. Upon hearing this, Imam Mahdi will travel towards Syria. He will send a few riders ahead of him so that they may be able to establish the truth. One of them will return and inform him that this rumour was false and that Dajjâl has not made his appearance as yet. Imam Mahdi will feel at ease upon hearing this. He will continue his journey towards Syria, but will slacken his pace and make several stops along the way inspecting the administration of the country as he proceeds. He will then reach Syria.

Within a short period of time, Dajjâl will make his appearance. He will be from the Jews. He will first make his appearance in Syria and Iraq and claim prophethood. He will then proceed to Isfahan where 70 000 Jews will join him. He will then make claims of divinity. He will travel through several countries until he reaches Yemen. During the course of his travels, many *kuffâr* will join him. Eventually he will stop at a place near Makkah. However, because of it being safeguarded by angels, he will not be able to enter Makkah. He will then try to enter Madinah but will not be able to do so because it will also be guarded by angels.

Madinah will experience an earthquake three times. All those who were weak and negligent in *Dîn* will come out of Madinah out of fear for the earthquakes. Once they come out, they will be trapped by Dajjâl. There will be a pious man in Madinah who will debate with Dajjâl. The latter will go into a rage and kill this pious person and bring him to life again. Dajjâl will ask him: "Now do you believe that I am god?" He will reply: "Now I am more convinced that you are Dajjâl." Dajjâl will try to hit him but will be unable to do so, nor will he be able to influence him in any way.

Dajjâl will then leave for Syria. When he will approach Damascus, Imam Mahdi will already have been there, making preparations for war. The time of *'asr s̲alât* will approach, the *mu'adhdhin* will call out the *adhân* and the people will be busy making preparations for *s̲alât*. Suddenly, 'Îsâ *'alayhis salâm* will descend from the heavens with both his hands on the shoulders of two angels. He will land on the eastern *minârah* of the *jâme' musjid*. A ladder will be placed and he will come down.

Imam Mahdi will want to hand over authority of all the war preparations to him but he will tell him to keep it with him and inform him that he (‘Îsâ *‘alayhis salâm*) has come specifically to kill Dajjâl. The following morning, Imam Mahdi will get his troops ready for battle. ‘Îsâ *‘alayhis salâm* will ask for a horse and a spear and advance towards Dajjâl. The Muslims will attack Dajjâl's army and a severe battle will ensue. ‘Îsâ's *‘alayhis salâm* breath will have this effect that it will reach wherever his eyes can see. Any *kâfir* who gets even a whiff of his breath will be destroyed there and then. Upon seeing ‘Îsâ *‘alayhis salâm*, Dajjâl will flee. ‘Îsâ *‘alayhis salâm* will follow him until he will catch up with him at a place called Bâb Lud and kill him with his spear. The Muslims will begin killing Dajjâl's troops.

‘Îsâ *‘alayhis salâm* will then go from city to city and console all those who were harmed by Dajjâl. Through the bounty of Allah, there will be no *kâfir* left behind. Imam Mahdi will then pass away and all the affairs of the country will fall into the hands of ‘Îsâ *‘alayhis salâm*. Thereafter, Yajûj and Majûj will appear. Their place of domicile will be in the extreme north where there is no civilization and where the sea is completely frozen on account of the extreme cold. In compliance with the order of Allah, ‘Îsâ *‘alayhis salâm* will take the Muslims to Mount Tûr. Yajûj and Majûj will cause a lot of turmoil. Eventually Allah will destroy them and ‘Îsâ *‘alayhis salâm* will descend from the mountain. After forty years, ‘Îsâ *‘alayhis salâm* will pass away and will be buried with Rasûlullâh *sallallâhu ‘alayhi wa sallam*.

A person from Yemen from the tribe of Qah't ân by the name of Jahjâh will take over the mantle of leadership. He will rule with justice and religiousness. Several rulers will come after him. Gradually, good deeds will decline and evil will begin to gain the upper hand.

At that time, a type of mist or smoke will envelop the skies and thereafter descend onto the land whereby the Muslims will catch a cold and the *kuffâr* will fall unconscious. The skies will become clear after forty days and the days of *‘îd al-ad'hâ* will fall soon thereafter. After the tenth (of *Dhul Hijjah*), a very long night will come. It will be so long that travellers will become restless, children will become tired and weary on account of sleeping too much, and grazing animals will begin clamouring to go to the fields to graze. However, dawn will not break. Everyone will become restless out of fear and anxiety. Once this night equals three nights, the sun will appear very dimly from the western horizon. At that particular time, no one's *Imaan* (accepting Islam) or repentance will be accepted. Once the sun reaches the position that it normally takes at mid-day, it will begin returning to the west and it will set as it normally does. Thereafter, it will continue rising normally according to its normal brightness.

A few days later, Mount Safâ, which is situated in Makkah, will be destroyed by an earthquake. From there, an animal of strange appearance and shape will appear and begin conversing with people. This animal will travel the entire earth very swiftly. It will have the staff of Mûsâ *‘alayhis salâm* with which it will draw an illuminated line across the foreheads of the believers. The result of this will be that the believers' faces will become illuminated. As for the *kuffâr*, it will stamp them on their noses or necks with the ring of Sulaymân *‘alayhis salâm* whereby their faces will become dark. Once this animal completes this task, it will disappear.

Thereafter, a lovely breeze will blow from the south whereby something will come out from the sides of the believers and with which they will die. Once all the Muslims die, the *kuffâr* will gain control of the entire world. They will destroy the *Ka'bah*, *hajj* will be ceased, the Quran will be removed from the hearts and from paper. Fear of Allah and one's natural modesty will be removed. There will be no one to take the name of Allah. There will be a lot of prosperity and abundance in Syria. People will start heading towards Syria on camels, vehicles and on foot. For those who will remain, a howling fire will start and drive them towards Syria. The wisdom behind this is that on the day of resurrection, all the creation will be gathered in this country. Thereafter this fire will disappear.

At that time, the world will progress tremendously. Three to four years will pass in this way when all of a sudden, on the morning of a Friday on the 10th of *Muharram*, when all the people will be preoccupied in their work, the trumpet will be blown. initially, the sound will be soft. Gradually it will get louder until everyone will die out of panic and horror. The land and the skies will be blown into smithereens and the entire universe will be destroyed. The time span from the rising of the sun from the west till the blowing of the trumpet will be 120 years. After this, the day of resurrection will commence.

The day of resurrection:

Once this entire universe is destroyed, 40 years will pass in this tranquility. Allah Ta'ala will then issue the order for the trumpet to be blown a second time. The earth and the skies will come back into existence and the dead will rise from their graves. All of them will be gathered in the plains of qiyaamah. The sun will be very close, the heat of which will cause the brains of people to boil and they will perspire according to their sins.The people will be standing in this heat, hungry and thirsty, extremely worried. As for those who were pious, the ground will be turned into fine flour for them whereby they will satiate their hunger and they will go to the HUAD-E-KAUTHAR in order to quench their thirst.

Once the people get tired of standing in the plains of qiyaamah, they will all go to hadrat Aadam (alayhis Salaam) and thereafter to other prophets requesting them to intercede on their behalf so that the accounting of their deeds could be accomplished quickly. All the prophets will present some excuse and will not make any promise of intercession. Eventually, all the people will go to Rasulullah (sallallahu alayhi wasallam) and make the same request to him. On the orders of Allah Ta'ala, he will accept this request, go to Maqaam-e-Mahmud and intercede on their behalf. Allah Ta'ala will reply : " I have accepted your intercession. After manifesting myself in the land, I will now commence with the accounting of deeds "

Many angels will begin decending and surrounding the people from all sides. Thereafter, the throne os Allah Ta'ala will descend and his splendour and manisfestation will be on it. The accounting of deeds will commence and the books of deeds will be distributed. The believers will receive their book of deeds in their right hands while the disbielivers will receive them in their left hands. These books of deeds will land automatically into the hands of the respective persons. The scale will be brought whereby all the good and evil deeds will be weighed and established. The order will then be given for everyone to cross the bridge called " siraat". Those whose good deeds were heavier in the scale will cross the "siraat" and enter paradise. As for those whose evil deeds were heavier and Allah did not forgive them. will fall into hell. Those whose goods deeds and evil deeds are equal, will go to a place called "a'raaf" which is between jannah and jahannam. They will stay over there.

Thereafter, Rasulullah (sallallahu alayhi wasallam), the other Ambiyaa (alayhimus salaam), the aalim, the wali, the martyr, the haafiz of the quraan, and other pious servants will intercede on behalf of the sinners. Their intercession will be accepted. The person who has even an iota of imaan in his heart will eventually come out of jahannam and admitted into jannah. Similarly, those who were made to remain at "a'raaf" will be admitted into jannah. Only those who are absolute kuffaar and polytheists will remain in jahannam. Once all in inhabitants of jannah and jahannam have taken their respective places, Allah Ta'ala will place "death" in form of a ram between jannah and jahannam. All the inhabitants of jannah and jahannam will be able to see it. In the presence of all of them, Allah Ta'ala will have this ram slaughtered and announce that now no death will overcome the inhabitants of jannah. All of them will have to remain in their respective places forever. When they hear this, there will be no limit to happiness that hte inhabitants of jannah will experience. And there will be no limit to sorrow and grief that the inhabitants of jahannam will experience.

THE BOUNTIES OF JANNAH

1. Rasulullah (sallallahu alayhi wasallam said the Allah Ta'ala says: " I have prepared and kept aside bounties for my pious servants which no eye has set on, no ear has heard about, nor did it occur in anyone's heart

2. Rasulullah (sallallahu alayhi wasallam) said: The building of jannah have one brick made of gold and the other made of silver. The cement the joins one brick to the other is made of musk. The pebbles of jannah are pearls and sapphires. The soil of jannah is saffron. The person who enters jannah will enter in peace. He will not see or experience any sorrow or grief. He will live there forever and never die. The clothes of the inhabitants of jannah will never get dirty. Nor will their youth be terminated"

3. Rasulullah (sallallahu alayhi wasallam) said: "there are two gardens in jannah where everything is of silver. There are another two wherein everything will be of gold.There are 100 stages in jannah and the distance of from one stage to the next is equal to the entire expanse of the earth and skies. i.e. a distance of 500 years journey. The bark of all the trees in jannah are nade of gold. The highest stage of jannah is firdaus. It is from here that the four rivers of jannah begin their course. The four rivers are of milk, honey. pure wine and water.

THE TRIALS AND TRIBULATIONS OF JAHANNAM

Rasulullah (sallallahu alayhi wasallam) sail: " Allah Ta'ala fanned jahannam for a thousand years until its colour turned red. Thereafter he fanned it for a thousand years until its coulur turned white. He then fanned it for another thousand years until it turned black in color. Now it is absolutely black. If a heavy stone is dropped from one side of jahannam, it will continue descending for seventy years until it reaches the bottom of it. The person who will receive the lightest punishment in jahannam will be the person who will be made to wear shoes of fire whereby his brains will boil like a cauldron. He will be under the assumption that he is receiving the most severe punishment. The snakes of jahannam are as large as camels. If one of them had to bite once, its poison will continue rising for 40 years. The scorpions are as large as a pack saddled mule. If it had to bite once, the effect of its poison will last for 40 years. Once, after having performed the salaah, Rasulullah (sallallahu Alayhi Wasallam) climbed the pulpit and said " While I was in my salaat. I saw Jannah exactly as they are. I haven't seen anything better than jannah. Nor have I seen anything more harmful than jahannam.

GLOSSARY

ADHAAN - the call to salaat

AMAANAH - trust

DEEN - Religion

NUR - light

RUKU - The bowing position of salaat

ZIKR - remembrance of ALLAH

Bahishti Zewar

(Heavenly Ornaments)

Part Seven Index

LIVES OF PIOUS WOMEN, THE DISTINGUISHING CHARACTERISTICS OF WOMEN FROM THE QURAN AND HADÎTH, THE EDUCATION OF WOMEN

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Hawwâ *‘alayhas salâm*

She is the wife of Âdam *‘alayhis salâm* and the mother of all mankind. Allah, with His absolute power, created her from the left rib of Âdam. Thereafter, He got her married to him and made them stay in heaven. There was a tree in heaven from which they were prohibited to eat. *Shaytân* deluded her into eating it mistakenly. Upon this, Allah commanded them to leave heaven and go to the world. When she came to this world, she cried abundantly on account of her mistake. Allah forgave her and made her stay with Âdam, from whom she had separated prior to this. Thereafter, numerous children were born to them.

Lesson: O women! See how Hawwâ admitted her mistake and repented. Some women try to defend their actions and do not admit their mistakes. There are many other women who continue sinning throughout their lives without even worrying about giving them up - this is more so when it comes to making *ghîbah* and holding on to baseless customs. O women! Abandon this habit. If you err or commit any sin, give it up immediately and repent.

The mother of Nûh *'alayhis salâm*

It is mentioned in the Quran that Nûh had made *du'â* for his mother as well. It is mentioned in the books of *tafsîr* that his parents were also Muslims.

Lesson: The benefit of *îmân* is that the prophets also make *du'â* for those who have brought *îmân*. O women! Hold firmly on to your *îmân*.

Sârah *'alayhas salâm*

She is the wife of Ibrâhîm *'alayhis salâm* and the mother of Is'hâq *'alayhis salâm*. Her speaking to the angels and the angels informing her that she is a source of Allah's mercy and blessings on all families is mentioned in the Quran.

A story concerning her piety and acceptance of her *du'âs* has been mentioned in a Hadîth. When Ibrâhîm *'alayhis salâm* migrated towards Syria, she also accompanied him. On the way they approached the village of an oppressive king. Someone went and informed him that a very beautiful woman has come to your state. He sent for Ibrâhîm *'alayhis salâm* and asked him: "Who is the woman that is accompanying you?" He replied: "My sister in *Dîn*." He did not say that she is his wife because if he did so, the king would have killed him. When he returned to Sârah, he said to her: "Do not deny what I said (to the king) because you are my sister in *Dîn*." Thereafter, the king had her captured and brought to him. When she realized that he had evil intentions, she made *wudû*, offered her salât, and made *du'â* to Allah saying: "O Allah! If I have brought *îmân* on your prophet (i.e. Ibrâhîm *'alayhis salâm*) and have always protected my respect and honour, then do not allow this *kâfir* to gain control over me." The result of this *du'â* was that the moment he tried to touch her, he was overpowered (by Allah), he choked and began striking the ground with his feet (in agony). He said to her: Pray to Allah for me and I will do you no harm." She thought to herself that if he dies, people will say that she killed him. She therefore made a *du'â* and he immediately recovered. He tried to touch her again, but she made another *du'â* (and he was overpowered once again). He repeated his promise, but broke it once more. She therefore made another *du'â*. In short, this incident took place three times. Eventually he shouted to his servants asking them: "What is this calamity that you have brought to me. Take her away and let her go." Hâjirah *'alayhas salâm* who was from the Qibtî tribe was also wrongfully enslaved by him. Allah had protected her honour as well. He handed her over to Sârah for her service. They both went back to Ibrâhîm *'alayhis salâm* with respect and honour.

Lesson: O women! Look what a great thing piety is and how Allah safeguards such people. We also learn that salât removes calamities and *du'âs* are accepted. If one experiences any problems and difficulties, one should immediately occupy oneself in optional salâts and *du'âs*.

Hâjirah *'alayhas salâm*

The oppressive king who was mentioned in the above story had enslaved Hâjirah. This king handed her over to Sârah who in turn handed her over to Ibrâhîm *'alayhis salâm*. Ismâ'îl *'alayhis salâm* was born to her. Ismâ'îl *'alayhis salâm* was still being breast-fed when Allah wished to inhabit Makkah with his progeny. At that time, Makkah was not inhabited nor was the Ka'bah built. Allah ordered Ibrâhîm *'alayhis salâm* to take Ismâ'îl and his mother, Hâjirah, to Makkah and to leave them there. Allah will safeguard them.

Acting on the order of Allah, Ibrâhîm took them and left them at that deserted place which is today known as Makkah. He also left behind a water-skin and a bag of dates. When he left them and began departing, Hâjirah rushed behind him and asked him: "Are you leaving us alone and going away?" To this, he did not give any

reply. She then asked: "Has Allah commanded you to do this?" He replied: "Yes." She said: "(If He has commanded) there is nothing to worry about. He will take care of us."

She went back to where she was sitting. She began eating the dates, drinking the water, and breastfeeding Ismâ'îl. When the water was exhausted, she began worrying over her child who began crying and became angry out of thirst. The mother could not bear seeing her child in such a state. She climbed Mt. Safâ and looked all around her in the hope of spotting some water somewhere. However, she could not see any water. She therefore climbed down and went towards the mountain Marwah. In the open field between Safâ and Marwah there was a small stretch of land which was slightly lower. As long as she was on the flat open field, she could see Ismâ'îl. The moment she had to traverse the lower stretch of land, he was out of her range. She therefore ran swiftly across this lower stretch of land and came to the flat open field. Eventually she reached Marwah, climbed it and looked all around her for water. However, she could not spot any water. Out of helplessness she climbed down and ran towards Safâ again. In this way she ran seven times between Safâ and Marwah and whenever she reached the lower stretch of land, she crossed it very swiftly. Allah liked this action of hers very much and therefore prescribed it for those who go on Hajj. That is, they have to run seven times between these two mountains and also run swiftly once they reach the lower stretch of land. This lower stretch of land has now been flattened.

When she was on Marwah during her last round, she heard a voice. She turned in the direction of the sound and heard it again. However, she could not see anyone. She therefore shouted and said: "I have heard a sound. If anyone can help me, please do so." Immediately thereafter, an angel appeared at the place where the well of *zamzam* is presently found. The angel struck the ground and water began gushing forth from there. She surrounded the water from all round with sand, filled the water skin, drank some water herself, and gave some to the child as well. The angel then said: "Do not fear anything. The house of Allah (i.e. the Ka'bah) is here. This child will help his father in constructing this house and many people will come and inhabit this place."

Within a few days, everything came to life. A caravan was passing by. When the people saw the water, they stopped over and settled down over there. Ismâ'îl *'alayhis salâm* got married. Acting under the command of Allah, Ibrâhîm *'alayhis salâm* also arrived. The father and son got together and built the Ka'bah. The spring of *zamzam* had also subsided. After some time, a well was built from which the *zamzam* water used to be drawn out.

Lesson: Look at the total trust that Hâjirah *'alayhas salâm* had in Allah. When she learnt that her being left behind alone in this deserted place was the order of Allah, she became assured that nothing will happen to her. Look at all the things with which she was blessed on account of her trust in Allah.

O women! You should also have trust in Allah just like this. Inshâ Allah, all your tasks and wishes will be fulfilled. Look at her great status that she was actually running in search of water but Allah liked this act of hers to such an extent that He prescribed it as an act of *'ibâdah* for those performing the Hajj. His relationship with His accepted servants is of a different level. O women! Try and fulfil the commands of Allah so that you are also accepted by Him. If you do this, even your worldly matters will be considered to be *Dînî*.

The second wife of Ismâ'îl *'alayhis salâm*

Prior to building the Ka'bah, Ibrâhîm *'alayhis salâm* had come to Makkah on two occasions. However, on both occasions he did not find Ismâ'îl *'alayhis salâm* at home. Neither was he (Ibrâhîm *'alayhis salâm*) commanded to stay over in Makkah for very long (whereby he could have met his son). When he came to Makkah on the first of such occasions, the wife of Ismâ'îl *'alayhis salâm* was at home. He asked her how she was managing. She replied: "I am in great difficulty." He replied: "When your husband returns, convey my *salâm* to him and tell him to change his door-frame." When Ismâ'îl *'alayhis salâm* returned home and learnt everything, he

replied: "That was my father and the door-frame that he was referring to is actually you. He wants me to leave you." He therefore divorced her and married another woman.

When Ibrâhîm *'alayhis salâm* came a second time, he met the second wife of his son. She welcomed him and was very hospitable to him. He also asked her how she was managing. She replied: "Thanks to Allah, I am experiencing a lot of comfort." He made *du'â* for her and said to her: "When your husband returns home, convey my *salâm* to him and tell him to maintain his door-frame." When Ismâ'îl *'alayhis salâm* returned home, he was informed of what transpired. He remarked: "That was my father. He asked me to keep you with me."

Lesson: See the consequences of being ungrateful. One prophet became displeased with her, while the other prophet divorced her. The fruit of gratitude and patience was that one prophet made *du'â* for her and she was blessed with the opportunity of staying in the company of another prophet. O women! Don't ever be ungrateful. You must exercise patience and express gratitude irrespective of the situation in which you are.

The daughter of Namrûd

Namrûd is the oppressive king who threw Ibrâhîm *'alayhis salâm* into the fire. His daughter, Ru'dah, was watching the scene from above. She noticed that the fire was having no effect on Ibrâhîm *'alayhis salâm*. She shouted and asked him the reason for this. Ibrâhîm *'alayhis salâm* replied: "Allah has saved me from this calamity through the blessing of *îmân*." She replied: "If you permit me, I will also come into the fire." He replied: "Recite *Lâ ilâha illallâhu Ibrâhîm khalîlullâh* (translation: There is none worthy of worship except Allah and Ibrâhîm is the close friend of Allah). She recited this *kalimah* and immediately dived into the fire. The fire had no effect on her as well. She then came out of the fire and went and rebuked and censured her father. He subjected her to great difficulties but she remained steadfast on her *îmân*.

Lesson: Glory be to Allah! How courageous she was that she did not abandon her *îmân* even when in difficulty! O women! You should also be strong-willed at the time of difficulties and do not act contrary to the *Dîn* even if it equals a hair's breadth.

The daughters of Lût *'alayhis salâm*

When Allah sent the angels to Lût *'alayhis salâm* informing him that He is going to send a punishment to those who did not accept him (i.e. Lût *'alayhis salâm*), He also ordered Lût to leave that place on that very night together with all those who were Muslims. His daughters were also Muslims. They were also saved from that punishment.

Lesson: Look at the blessing of *îmân* that when Allah's punishment descends at a place, *îmân* saves one from that punishment. O women! Strengthen your *îmân* by following all His commands and abstaining from all sins.

The wife of Ayyûb *'alayhis salâm*

Her name is Rahmat. When Ayyûb *'alayhis salâm* fell ill and his entire body was engulfed with sickness, everyone stayed aloof from him. No one came near him. However, his wife remained in his service and bore all the difficulties in tending to him. One day, she was delayed in coming to him. Out of anger, Ayyûb *'alayhis salâm* took an oath that when he recovers he will give her 100 strikes with a stick. When he recovered, he decided to fulfil his oath. Out of His mercy, Allah ordered him to take a broom which has 100 bristles and to strike her once. (In this way he will fulfil his oath).

Lesson: See how patient she was that despite her husband's critical condition she remained in his service. From the oath which he took when he was ill we can deduce that his temperament had become a bit sensitive.

However, she used to overlook this as well. On account of her service and patience Allah saved her from those 100 strikes. From this we can deduce that she was very much liked by Allah in that He lightened this punishment for her.

This *mas'ala* does not apply any longer. If anyone takes such an oath, by his striking with a broom the oath will not be fulfilled. Instead, the person will have to break this oath and pay compensation *(kaffârah)*. O women! Be obedient to your husbands and endure their sensitive temperaments, you will also be beloved in the sight of Allah.

Layyâ, the aunt of Yûsuf *'alayhis salâm*

It is mentioned in the Quran that when Yûsuf *'alayhis salâm* became the king of Egypt and there was a drought, all his brothers came to him asking for food. (At that time they did not know that he was in fact their brother whom they had thrown into the well). He then revealed his true identity to them and gave them his shirt asking them to pass it over their father's, Ya'qûb's *'alayhis salâm*, eyes. He also told them to return with everyone. As a result of passing his shirt over his father's eyes, his eyesight returned to him. They then left their country and went to Egypt to meet Yûsuf *'alayhis salâm*. When they came to him, Yûsuf *'alayhis salâm* seated his father and his aunt onto his royal throne. He did this out of respect for them. It was at that time that the two of them and all his brothers fell into prostration before Yûsuf *'alayhis salâm*. In those days, such a prostration in place of *salâm* was permissible. This is no longer permissible.

As for the Quran mentioning this woman to be his mother - the actual fact is that his mother had passed away and Ya'qûb *'alayhis salâm* had married this woman. Other scholars have stated that this incident is in regard to his mother whose name was Râhîl. When they prostrated to him, Yûsuf *'alayhis salâm* remarked: "This is the realization of my childhood dream." He had seen a dream wherein the sun, the moon and 11 stars were prostrating to him.

Lesson: How pious this woman must have been for a prophet to pay his respects to her.

The mother of Mûsâ *'alayhis salâm*

Her name is Yûkhând. When the priests had informed Pharaoh that a boy will be born from among the Banû Isrâ'îl and will fight against his kingdom, Pharaoh issued an order whereby he instructed that all boys who are born to the tribe of Banû Isrâ'îl should be killed. Thousands of such boys were killed. Mûsâ *'alayhis salâm* was born in this volatile situation. Allah informed his mother by way of inspiration that she should continue breast-feeding him and that when she fears over his life, she should place him in a box and set him afloat in the river. And when We decide, We will send him back to you. Eventually, this is what she did and Allah also fulfilled all His promises.

Lesson: O women! Look at the high level of trust and conviction that she had in Allah and how the blessings of this trust manifested themselves.

The sister of Mûsâ *'alayhis salâm*

Some scholars have stated that her name is Maryam, while others say that it is Kulthûm. When Mûsâ's *'alayhis salâm* mother placed him in the river, she said to her daughter to keep a watch on him to see the outcome of this. The box floated down the river and landed at the palace of Pharaoh. When it was taken out of the river, they saw a beautiful child in it. Pharaoh wanted to kill this child. However, his wife who was a pious woman and who believed in Allah, saved the child's life. The husband (Pharaoh) and wife decided to adopt the child for themselves. They needed a wet-nurse who would breast-feed Mûsâ *'alayhis salâm*. However, he refused to

drink the milk of all the wet-nurses who offered their services. Everyone was at a loss as to what could be done. It was at this time that Mûsâ's *'alayhis salâm* sister went there and said: "I will show you a wet-nurse who is very good and kind. Her milk is also very good." Eventually, she directed them to Mûsâ's *'alayhis salâm* mother. His mother was called, and he was handed over to her. Allah's promise of returning him to her was thereby fulfilled.

<u>Lesson</u>: Look at how intelligent she was: she found him and risked her life in obedience to her mother without the enemy coming to know about it. O women! Obedience to one's parents, intelligence and prudence are great virtues.

The wife of Mûsâ *'alayhis salâm*

Her name is <u>S</u>afûrâ. She is the eldest daughter of Shu'ayb *'alayhis salâm*. When a *kâfir* was unintentionally killed by Mûsâ *'alayhis salâm* in Egypt, Pharaoh learnt of this. He therefore informed his ministers that Mûsâ *'alayhis salâm* should be killed. When Mûsâ *'alayhis salâm* heard about this plan, he escaped secretly to Madyan. When he reached the boundary of this city, he noticed many shepherds drawing water from a well and giving it to their flock to drink. He also noticed two women sitting aloof from all the shepherds. (Later, the elder of the two was his wife and the other was his sister-in-law). Upon seeing this, he asked them the reason for their not being able to give water to their flock. They replied: "We have no male at home. We therefore have to fulfil this task on our own. Because we are women, we are waiting for all these men to go away. Once they all leave, we draw out the water for our flock." He felt sorry for them, drew the water all by himself and gave it to the sheep. When they went home, they related the entire incident to their old father. He sent his elder daughter to go and call this noble person. She came to Mûsâ *'alayhis salâm* with full modesty and shyness and informed him that her father is calling him. He accompanied her and went and met Shu'ayb *'alayhis salâm*. The latter consoled him and informed him that he wished to give one of his daughters to him in marriage. However, the condition is that he will have to tend to his sheep for eight or ten years. Mûsâ *'alayhis salâm* accepted the offer and married the elder sister. After the completion of ten years, he returned home (to Egypt) with her. Because of the cold during the course of their journey, they needed some fire. He spotted a fire on the Mt. Tur so he went towards it. When he reached there, he saw the *nûr* of Allah. It was at this place that he received prophethood.

<u>Lesson</u>: Look at how hard she worked in order to fulfil her domestic tasks. And when she had to speak to a stranger, how modestly and nervously she spoke. O women! You should also abstain from seeking comfort and abstain from laziness with regard to domestic tasks and duties. Furthermore, consider modesty and bashfulness to be necessary at all times.

The sister-in-law of Mûsâ *'alayhis salâm*

She has been mentioned above. Her name is <u>S</u>afîrâ. She also used to fulfil the domestic tasks with her sister. She used to obey her father and serve him.

<u>Lesson</u>: O women! You should also serve your parents in this way and fulfil all the domestic tasks just as poor people do. Do not consider these tasks to be below your dignity. It is obvious that your status is not higher than that of the prophets' daughters.

Âsiyah

She is the wife of Pharaoh, the king of Egypt who had claimed to be god. Look at the power of Allah that the husband was a *shay<u>t</u>ân* while the wife was so pious that the Quran praises her and our Rasûl *<u>s</u>allallâhu 'alayhi wa sallam* has spoken about her in the following terms: "There are many men who have reached stages of

excellence. However, from among the women, no one reached a stage of excellence except Maryam and Âsiyah. It was Âsiyah who had saved the life of Mûsâ from the tyrant, Pharaoh."

As mentioned in the story of Mûsâ's *'alayhis salâm* sister's story, it was already written in her (Âsiyah's) favour that she will bring *îmân* on Mûsâ *'alayhis salâm*. She had a natural love for him since his infancy. When Mûsâ *'alayhis salâm* received prophethood, Pharaoh did not bring *îmân* on him. However, she brought *îmân* on him. When Pharaoh heard about this, he became extremely harsh to her and imposed many punishments on her. However, she did not relinquish her *îmân* and left the world in this state.

Lesson: Look at how firm she was on her *îmân*. Despite her *kâfir* husband imposing severe difficulties on her, she did not succumb to him. Today, when one experiences minor difficulties, one begins uttering words of *kufr*. O women! *îmân* is a very great gift. Irrespective of the nature of difficulty, never ever do anything contrary to the *Dîn*. If the husband does anything irreligious, don't ever support or join him. In those days, marriage with a *kâfir* husband was valid. However, the rule in our *Sharî'ah* is that if the husband is a *kâfir*, the marriage is not valid. And if he becomes a *kâfir* after marriage, the marriage will be annulled.

The maid of Pharaoh's daughter

It is mentioned in the book Raudatus Safâ that Pharaoh's daughter had a maid who was under her command and who used to comb her hair, etc. She had believed in Mûsâ *'alayhis salâm*. However, she did not expose her *îmân* out of fear for Pharaoh. Once while she was combing her (Pharaoh's daughter's) hair, the comb fell from her hand. When she bent down to pick it up, she recited *Bismillah*. The daughter asked her: "What was it that you recited just now? Whose name is that?" She replied: "It is the name of the one who created your father and also gave him a kingdom." She became astonished and remarked: "Is there anyone greater than my father!" Saying this, she ran out to her father and related the entire incident to her. Pharaoh became extremely angry, called for the maid, and threatened her. However, she unhesitatingly said: "Do whatever you wish, I will not leave my *îmân*." Nails were fastened to her hands and feet and thereafter hot ash and embers were placed on her. When this had no effect on her, a child who was in her lap was taken and thrown into the fire. While the child was in the fire, it said: "Mother! Be patient and don't ever leave your *îmân*." She remained steadfast on her *îmân* until she was also thrown into that fire. In *Sûrah al-Burûj*, mention is made of a trench. In that story a similar incident took place between a mother and her child.

Lesson: Look at how firm she remained on her *îmân*. O women! *îmân* is a very great bounty. Do not allow any shortcoming or defect in your *îmân* and *Dîn* on account of your desires, any motive or any difficulty. Don't ever do anything contrary to the commands of Allah and His Rasûl *sallallâhu 'alayhi wa sallam*.

An old woman in the army of Mûsâ *'alayhis salâm*

When Pharaoh began persecuting the Banû Isrâ'îl in Egypt, compelling them into labour, beating them and oppressing them, Allah commanded Mûsâ *'alayhis salâm* to leave Egypt together with the Banû Isrâ'îl on that very night so that they may be saved from the oppression of Pharaoh. Consequently, Mûsâ *'alayhis salâm* left with the Banû Isrâ'îl. When they reached the Nile river, they forgot the road. No one could recognize the road. He became surprised and shouted out: "Whoever is acquainted with this area should please come forward and show us the way." Upon this an old woman came forward and said: "When Yûsuf was about to leave this world, he made a bequest to his brothers and nephews that if at any time you have to leave Egypt, you must carry my coffin, in which my body will be, together with you to wherever you are going. As long as you do not take the coffin, you will not find your way." Mûsâ *'alayhis salâm* asked the whereabouts of the coffin. No one knew the place except for that very same old woman. When he asked her, she replied: "I will not show you the place until you guarantee me one thing." He asked: "What is that? She replied: "You must guarantee me that I will die on *îmân* and that I will be wherever you are in *jannah*." Mûsâ *'alayhis salâm* raised his hands and said: "O Allah!

That which she is asking me for is not in my power." Upon this he was ordered: "You give the guarantee, I will fulfil it." He therefore gave her the guarantee and she showed him the place where the coffin could be found buried in the centre of the river. The moment the coffin was removed, they found the road.

Lesson: Look at how pious this old woman was in that she did not ask for any of the treasures of the world. Instead, she successfully organized the hereafter for herself. O women! You also abandon your lust and desire for this world. You will receive (of this world) whatever has been written for you. Instead, put your *Dîn* in order.

The sister of Haysûr

In the story of Mûsâ and Khidr *'alayhimas salâm* it is mentioned that the latter killed a young boy in fulfilment of Allah's command. Mûsâ *'alayhis salâm* became alarmed and asked: "What did this innocent child do that you had to kill him?" Khidr *'alayhis salâm* replied: "When this child would have grown, he would have been a *kâfir*. His parents were Muslims. There was the possibility of their also going astray out of love for him. It was therefore felt that it would be good if he was killed. In place of this boy, Allah will give a daughter to these parents who will be pure from all evil and will be of more benefit to her parents." It is written in other books that this is exactly what happened. This girl married a prophet and from her progeny 70 prophets were born. The name of the boy is Haysûr and this girl is his sister.

Lesson: When Allah praises a woman by saying that she is pure from all evil and of great benefit to her parents, how great such a woman must be! What a beloved and noble feat it is to be pure from all evil and to provide comfort and peace to one's parents! The result of this is that such a person is praised by Allah. O women! Strive hard in acquiring these qualities.

The mother of Haysûr

Haysûr is the same boy who has been mentioned above. You have also read that the Quran has mentioned his parents as believers. The person whom Allah refers to as a believer cannot be any ordinary believer who does not have strong *îmân*. It is obvious that such a person must be very strong in his *îmân*. We can therefore deduce that Haysûr's mother must have been very pious as well.

Lesson: Look! Having strong *îmân* is such a great thing that Allah praised such persons. O women! Strengthen your *îmân*. This can be only done by following the orders of Allah and abstaining from sins.

The mother of Sulaymân *'alayhis salâm*

It is mentioned in the Quran that when Sulaymân made a *du'â* to Allah, he also included the following words: "O Allah! You have favoured my mother and father." We learn from this that his mother was also a pious woman because the greatest favour is *îmân* and *Dîn*.

Lesson: *Îmân* is such a great thing that it is even mentioned by the prophets in a good way. O women! Give beauty and elegance to your *îmân*.

Bilqîs

She was the queen of Saba. An animal by the name of Hudhud informed Sulaymân *'alayhis salâm* that he came across a queen who worships the sun. Sulaymân *'alayhis salâm* wrote a letter and asked Hudhud to hand it over to her. The following was written in the letter: "Accept Islam and come to me." She consulted her ministers and governors and eventually made the following decision: "I will send many rare gifts to him. If he accepts them, I

will conclude that he is a worldly king. If he does not accept them, I will conclude that he is a prophet." When these gifts were given to Sulaymân *'alayhis salâm*, he returned them and sent a message that if you do not become Muslims, I will come with my army to fight you. When she received this message, she was convinced that he is a prophet. She left her city with the intention of becoming a Muslim.

After she departed, Sulaymân *'alayhis salâm* had her valuable royal throne brought to him in a miraculous way. He called for it so that Bilqîs will see the miracle. He removed the pearls and other gems that were on it and had them embedded in another way (different from the way they had been originally embedded). When Bilqîs reached his place, he decided to test her intelligence. He therefore asked her: "Isn't this your throne?" She looked at it carefully and said: "It looks like it. It seems that its appearance has changed slightly." From her answer he deduced that she is very intelligent.

Thereafter, Sulaymân *'alayhis salâm* wanted to show her that his kingdom that was given by Allah is far better than her worldly kingdom. In order to demonstrate this to her, he ordered a pond to be filled with water and that a crystal clear glass be placed on top of it in such a way that it cannot be seen. He then went and sat at such a place that if anyone wished to go to him, that pond will be in the way and he will therefore have to walk through the pond. Bilqîs was then summoned to him. When Bilqîs reached the pond, she did not notice the glass and felt that she will have to walk through the pond. She began lifting her pants (so that it will not get wet when she walks through the pond). Sulaymân *'alayhis salâm* immediately informed her that it has been laid with glass and that she should merely walk on it.

When Bilqîs saw the miracle of her throne (being brought here) and this great piece of architecture (i.e. the glass on top of the pond), and that he has royal possessions far better than hers, she immediately recited the *kalimah* and became a Muslim. Some scholars have written that Sulaymân *'alayhis salâm* married her soon thereafter. Others have written that she married the king of Yemen. Allah knows best.

Lesson: Look at how selfless she was that despite being a queen and very rich, the moment she learnt the truth of *Dîn*, she immediately accepted it. She did not display any pride in accepting it nor did she hold on to the beliefs and customs of her forefathers. O women! You should also adopt this attitude. When you hear anything of the *Dîn*, do not consider it to be a blemish or something to be ashamed of. Nor should you hold on to the customs of your family. None of this will help you. Only your *Dîn* will help you.

A slave-woman from the Banû Isrâ'îl

It is mentioned in a Hadîth that a woman from the Banû Isrâ'îl was breast-feeding her child when a richly adorned caravan passed by. This woman made a *du'â*: "O Allah! Make my child (rich) just like this." Upon hearing this, the child left her breast and said: "O Allah! Do not make me like this." Thereafter the child continued drinking her milk. After a little while a group of people passed by taking a slave-woman with them in a disgraceful and oppressive manner. Upon seeing this spectacle, the mother made the following *du'â*: "O Allah! Do not make my child like this." Again the child left her breast and said: "O Allah! Make me just like this." The mother asked: "What is this you are saying?" He replied: "The person who was at the head of the caravan was a tyrant. The slave-woman was being accused of being a thief and being immoral when in fact she is pure from all these accusations."

Lesson: The meaning of this is that people value the person at the head of the caravan while in Allah's sight he has no value. This slave-woman has no value in the eyes of the people while in Allah's sight she has great value. One should therefore try to acquire the value of Allah irrespective of what people may think. If a person is of no value in Allah's sight, what benefit is there in acquiring the value and respect of the people? Look! It was the miracle of that slave-woman that a breast-fed child began speaking in order to attest to her purity and chastity. O women! It is the habit of some women to despise and look down upon poor people. On the slightest doubt,

they take out faults with them and accuse them of stealing. This is an evil practice. It is possible that such poor people are better than you in the sight of Allah.

A pious and intelligent woman from the Banû Isrâ'îl

Muhammad bin Ka‘b relates that there was a great *‘âlim* and *‘âbid* in the Banû Isrâ'îl. He loved his wife very much. Co-incidentally, she passed away. This person was so grieved by this that he locked his door and abstained from meeting and conversing with people. A woman from the Banû Isrâ'îl heard about this so she went to him. She informed those who were guarding the entrance to his house that she wants to ask him a *mas'ala* and that it can only be asked directly to him. Saying this, she sat down stubbornly by the door. The person was informed of this and eventually permitted her to enter. She said: "I want to ask you a *mas'ala*." He replied: "Go ahead." She said: "I have a neighbour from whom I borrowed some jewellery. I am wearing it for quite some time now. Thereafter she sent a person asking for her jewellery. The question I want to ask you is that do I have to give it back to her?" The *‘âlim* replied: "Yes, you have to give it back to her." The woman replied: "That jewellery was with me for a very long time. How can I give it?" The *‘âlim* replied: "In such a case, you should give it even more happily because it was out of her kindness that she allowed you to use it for such a long time." When he said this, the woman replied: "May Allah have mercy on you? Why, then, are you so sad? Allah had loaned you something and when He wished, He took it back. (Because) it belongs to Him." Upon hearing this, the *‘âlim* realized his mistake and benefited tremendously from this conversation.

Lesson: Look at how this woman put some sense into this man who was a great *‘âlim*. O women! You should also bear this in mind when you have to encounter any difficulty or calamity. You should also explain this to others.

The mother of Maryam *‘alayhas salâm*

Her name is Hannah. Her husband's name is ‘Imrân who is the father of Maryam. When she fell pregnant, she took a vow that when she gives birth to the child she will keep him free for the service of the musjid. That is, she will not allow him to get involved in any worldly activity. She was under the impression that she will give birth to a boy because only a boy can be of service to the musjid. At that time, vows of this nature were permissible. When the time of delivery of the child came, she gave birth to a girl. Out of sadness she said: "O Allah! I have given birth to a girl." She was informed that this girl will be better than boys and that Allah has accepted her. She kept the name of this child Maryam and made a *du‘â* to Allah that He should protect her and her progeny from *shaytân*. Rasûlullâh *sallallâhu ‘alayhi wa sallam* said that *shaytân* torments every child that is born. However, he was unable to torment Maryam and ‘Îsâ *‘alayhimas salâm*.

Lesson: Look at the blessing of her pure intention in that Allah blessed her with a pious child and accepted her *du‘â* as well. We learn that Allah favoured her greatly. O women! This is the blessing of pure intentions. Keep your intentions pure all the time. If you do any good act, do it for Allah alone. In this way, you will also be valued by Allah.

Maryam *‘alayhas salâm*

The story of her birth has been mentioned above. After she was born, her mother took her to Baytul Maqdis in fulfilment of her vow. When she reached the musjid, she informed the pious servants over there to take her because she had vowed this child for the musjid. Because she was from a pious family, all the pious persons who were based in the musjid wanted to rear her and bring her up. Zakariyya was also amongst them. He was the uncle of Maryam. He therefore had a greater right of taking care of her. But because all the others were clamouring to take care of her, they all agreed upon a certain system to determine who will take care of her. Eventually, the lot fell in the name of Zakariyya *‘alayhis salâm*. He took her and began looking after her. She

began growing very quickly - much faster than other children of her age and very soon she appeared to be a grown up. From a young age she was very pious. Allah has referred to her as a *walî* in the Quran. It has also mentioned that she used to miraculously receive different types of fruit when it was not even the season to receive such fruit. Zakariyya *'alayhis salâm* used to ask her: "From where are you receiving all this fruit?" She used to reply: "From Allah." In short, her entire life was something to marvel about. When she became mature, solely through the power of Allah, she fell pregnant without any man touching her. It was from this pregnancy that 'Îsâ *'alayhis salâm* was born. On seeing that she gave birth without a man, the Jews began accusing her of adultery. In order to prove them wrong, Allah gave 'Îsâ *'alayhis salâm* the power to speak while he was still a baby. He spoke of such great things that all those who possessed a just and open mind agreed that this is an example of Allah's power; that he was in fact born without a father and that his mother was pure and innocent. Rasûlullâh *sallallâhu 'alayhi wa sallam* has mentioned her piety by saying that from among the women, no one reached a stage of excellence except Maryam and Âsiyah. We had quoted this Hadîth in full when mentioning the life of Âsiyah.

Lesson: Her mother had devoted her to Allah. She became very pious. She remained obedient to Allah to the extent that she became a *walî*. The blessing of this was that Allah saved her from the accusations of people. O women! Continue obeying Allah and you will be protected from all calamities. Pay more attention to the *Dînî* affairs of your children and do not make them slaves of this world.

The wife of Zakariyya *'alayhis salâm*

Her name is Îshâ'. She is the sister of Hannah and the aunt of Maryam *'alayhas salâm*. Referring to her, Allah says in the Quran: "We made his (Zakariyya's) wife fit for him." Some of the scholars have interpreted this as We have mended and corrected her ways. Yahyâ *'alayhis salâm* was born to her while she was in her old age. Based on this, 'Îsâ *'alayhis salâm* is the daughter's son of Yahyâ's *'alayhis salâm* aunt. The daughter's son is often referred to as a son. It is for this reason that Rasûlullâh *sallallâhu 'alayhi wa sallam* has referred to both of them as cousins.

Lesson: Good character is such a great thing that Allah praised her for it. O women! Reform and mend your ways as we have explained in the previous part of *Bahishti Zewar*.

Note: The above 25 stories concerned the women of the previous *ummahs*. We will now mention the lives of the women of this *ummah*.

Khadîjah *radiyallâhu 'anhâ*

She is the first wife of Rasûlullâh *sallallâhu 'alayhi wa sallam*. Great feats have been attributed to her. Once Rasûlullâh *sallallâhu 'alayhi wa sallam* informed her that Jibra'îl *'alayhis salâm* has conveyed the *salâms* of Allah to you. Rasûlullâh *sallallâhu 'alayhi wa sallam* also said that the following four women are the best in the world: Maryam, Âsiyah (the wife of Pharaoh), Khadîjah, and Fâtimah.

Whenever Rasûlullâh *sallallâhu 'alayhi wa sallam* used to encounter any difficulties from the *kuffâr*, he used to come and inform Khadîjah *radiyallâhu 'anhâ*. She used to console him in such a way that all his worries used to go away. After her demise he used to think about her so much that when he used to slaughter a sheep, he would also send some of its meat to her friends. Prior to marrying Rasûlullâh *sallallâhu 'alayhi wa sallam*, she had married another person by the name of Abû Hâlah Tamîmî.

Lesson: The high level of value and appreciation that Allah and His Rasûl *sallallâhu 'alayhi wa sallam* had for her was because of her *Îmân* and her obedience. O women! You should also endeavour in this direction. We also learn from this that it is considered to be a noble characteristic for the wife to console her husband when he

is under emotional stress. Some women completely change the temperament of their husbands by putting them under great emotional stress. They do this by making demands on them or by nagging them all the time. Give up this habit.

Saudah *radiyallâhu ‘anhâ*

She is also the wife of Rasûlullâh *sallallâhu ‘alayhi wa sallam*. She had given her day which he used to spend with her to ‘Â'ishah. ‘Â'ishah says: "I never desired to be like any woman except Saudah. Whenever I used to see her, I desired to be like her." The name of her first husband was Sukrân bin ‘Amr.

Lesson: Look at her magnanimity that she gave her turn to her co-wife. These days, a woman unnecessarily fights with the co-wife and is jealous of her. Look at the justice of ‘Â'ishah that she praises her co-wife. Today, they intentionally look for faults in the co-wife. O women! You should also adopt magnanimity and justice of this nature.

‘Â'ishah *radiyallâhu ‘anhâ*

She is a very beloved wife of Rasûlullâh *sallallâhu ‘alayhi wa sallam*. He married her while she was still a virgin. She was so learned that great Sahâbah used to ask her questions. Once a Sahâbi asked Rasûlullâh *sallallâhu ‘alayhi wa sallam*: "Whom do you like the most?" He replied: "‘Â'ishah." This Sahâbi then asked: "And from among the men?" He replied: "Her father." That is, ’Abû Bakr *radiyallâhu ‘anhu*. Many other virtues have been mentioned in her favour.

Lesson: Look at her: despite her being a woman, great *‘ulamâ* used to refer to her when they wanted to know any *mas'ala*. Today, let alone not having any knowledge, women do not even have the desire to ask the *‘ulamâ* any questions nor do they have the desire to read any Islamic books. O women! Acquire knowledge of the *Dîn* with full endeavour and zeal.

Hafsah *radiyallâhu ‘anhâ*

She is the wife of Rasûlullâh *sallallâhu ‘alayhi wa sallam* and the daughter of ‘Umar *radiyallâhu ‘anhu*. On one occasion, Rasûlullâh *sallallâhu ‘alayhi wa sallam* had issued one divorce to her. Thereafter, upon the instruction of Jibra'îl he revoked this divorce. Jibra'îl had spoken in her favour in the following way: "You should revoke the divorce which you issued to her because she fasts abundantly, engages in a lot of *‘ibâdah* at night, and she will be your wife in *jannah*." She had made a bequest to her brother ‘Abdullâh bin ‘Umar to give a certain amount of her wealth in charity. She had also made a plot of land *waqf* for Allah Ta'âlâ. She had also made a bequest in this regard. Her first husband's name was Khunays bin Hudhâfah.

Lesson: Look at the *barakah* of piety that Allah Ta'âlâ defended her and sent Jibra'îl to speak on her behalf in order to have her divorce revoked. Look at her generosity - how she made arrangements for charity in the name of Allah and also made a plot of land *waqf* for Allah Ta'âlâ. O women! Adopt piety and remove love and greed for wealth from the heart.

Zaynab bint Khuzaymah *radiyallâhu ‘anhâ*

She was also the wife of Rasûlullâh *sallallâhu ‘alayhi wa sallam*. She was so generous that she became known as the "mother of the poor". Her first husband was ‘Abdullâh bin Jahsh.

Lesson: Look at what a great thing it is to be in the service of the poor.

Umme Salamah *radiyallâhu 'anhâ*

She is also the wife of Rasûlullâh *sallallâhu 'alayhi wa sallam*. A woman relates an incident and says: "Once I was in the company of Umme Salamah. After a little while, many poor persons came to her. There were men and women among them. They all stood there (demanding something). So I said to them: 'Go away from here.' Upon this, Umme Salamah said: 'We have not been commanded this. O girl! Give each of them something even if it means giving them one dry date.'" Her first husband was Abû Salamah *radiyallâhu 'anhu*.

Lesson: She did not become annoyed by the demands of the poor persons. Today, women produce feeble excuses and some of them go to the extent of cursing and abusing beggars. O women! Don't ever do this.

Zaynab bint Jahsh *radiyallâhu 'anhâ*

She is also the wife of Rasûlullâh *sallallâhu 'alayhi wa sallam*. Rasûlullâh *sallallâhu 'alayhi wa sallam* had adopted a Sahâbi by the name of Zayd *radiyallâhu 'anhu*. Initially, it was permissible to adopt a son. When he became mature, Rasûlullâh *sallallâhu 'alayhi wa sallam* decided to get him married. So he sent a proposal to her brother on behalf of Zayd *radiyallâhu 'anhu*. This brother and sister (i.e. Zaynab) did not consider Zayd to be equal to them in status and lineage. They were therefore hesitant in the beginning. However, Allah Ta'âlâ revealed a verse wherein He mentions that once the prophet decides on something, a Muslim should not make any excuses. They therefore accepted the proposal and the marriage was performed. However, the husband and wife could not live together in an amicable manner. The situation reached a stage whereby Zayd decided to divorce her. He came to consult Rasûlullâh *sallallâhu 'alayhi wa sallam* but he stopped him and tried to make him understand. However, Rasûlullâh *sallallâhu 'alayhi wa sallam* gauged that these two will be unable to live together and that they were definitely heading for a divorce. He began thinking to himself that right from the beginning, the brother and sister were not happy about entering into this marriage, but they accepted after I told them to do so. If the divorce takes place, the brother's and sister's burden will be lessened but they will be broken-hearted. What could he do in order to console them? Eventually he came to the conclusion that if he marries her, she will be greatly consoled and relieved. Apart from this, he could find no solution. At the same time, he also realized that the disbelievers will begin accusing him of marrying his son's wife. Although an adopted son does not become one's real son, who can stop people from thinking and speaking in this way? More so when the disbelievers will begin making a mountain out of a mole-hill. He was still thinking and pondering over all this when Zayd *radiyallâhu 'anhu* divorced her. On the expiry of her *'iddah*, Rasûlullâh *sallallâhu 'alayhi wa sallam* was inclined towards proposing to her. Eventually, he sent his proposal. She replied that she will ask her Creator and that she is not going to make up her own mind in this regard. If He sanctions it, He will make the way easy. Upon saying this, she performed her ablution and offered salât. After the salât, she made a fervent *du'â* to Allah. Allah revealed a verse to Rasûlullâh *sallallâhu 'alayhi wa sallam* mentioning that He has made your *nikâh* with her. He then went to her and recited the verse to her. Zaynab *radiyallâhu 'anhâ* used to mention this to her co-wives by saying: "Your *nikâh* was sanctioned by your parents while my *nikâh* was sanctioned by Allah Ta'âlâ."

The first orders concerning *purdah* were revealed during her *nikâh*. She was very generous. She used to practice handicrafts and give in charity from the income that she received from these handicrafts. Once, all the wives got together and asked Rasûlullâh *sallallâhu 'alayhi wa sallam*: "Who will join you first after your demise?" He replied: "The one whose hands are the longest." This is an Arabic mode of expression to show generosity. However, this did not cross the minds of his wives. They were under the impression that it referred to actual length. They therefore took a stick and began measuring their hands. Hadrat Saudah's *radiyallâhu 'anhâ* hands turned out to be the longest. However, the first to leave this world after him was Hadrat Zaynab bint Jahsh *radiyallâhu 'anhâ*. It was only then that they all realized that it referred to generosity. In short, her generosity was also appreciated by Allah and His Rasûl *sallallâhu 'alayhi wa sallam*.

‘Â'ishah *radiyallâhu ‘anhâ* says: "I have not come across any woman better than Zaynab. She was perfect in her *Dîn*, feared Allah a lot, very honest in her speech, very kind and cordial to her relatives, very charitable, and she used to work very hard with her handicrafts so that she could give more in charity." Speaking about her, Rasûlullâh *sallallâhu ‘alayhi wa sallam* said: "She was very humble-hearted and used to beseech Allah abundantly."

Lesson: O women! You have read about the greatness of generosity, the benefits of handicrafts and referring to Allah for all your needs. Don't ever consider it disgraceful to do any work with your own hands. Do not look down upon any craft or occupation (provided it is acceptable in the Sharî‘ah).

Umme Habîbah *radiyallâhu ‘anhâ*

She is also the wife of Rasûlullâh *sallallâhu ‘alayhi wa sallam*. When the *kuffâr* of Makkah began oppressing the Muslims profusely, and the latter were not ordered to go to Madînah as yet, many Muslims went to Abyssinia. The king of Abyssinia who was known as Najâshi was a Christian. However, after the arrival of Muslims, he became a Muslim. Umme Habîbah *radiyallâhu ‘anhâ* was also among the Muslims who had come to Abyssinia. Najâshi sent a person by the name of Abrahah to her informing her that he is sending a proposal to her on behalf of Rasûlullâh *sallallâhu ‘alayhi wa sallam*. She accepted the proposal. Najâshi also sent some gifts with Abrahah, which comprised of two silver bracelets and a few rings. Her first husband was ‘Ubaydullah bin Jahsh.

Lesson: How pious she must have been for her to leave her home solely to protect and safeguard her *Dîn*. In return for this effort of hers, Allah gave her great comfort and honour in that she married Rasûlullâh *sallallâhu ‘alayhi wa sallam* and the king made all the necessary arrangements. O women! When the situation requires you to choose *Dîn*, do not give preference to worldly comfort, name and fame, wealth or your house and family. Everything should be sacrificed for *Dîn*.

Juwayriyah *radiyallâhu ‘anhâ*

She is also the wife of Rasûlullâh *sallallâhu ‘alayhi wa sallam*. She was brought as a prisoner after a war with the *kuffâr* in a battle popularly know as Bani Mustaliq. She had fallen in the share of a Sahâbi by the name of Thâbit bin Qays or his cousin. She said to her master: "I will give you a certain amount of money and you must free me." He agreed to this so she went to Rasûlullâh *sallallâhu ‘alayhi wa sallam* and asked him to help her with some money. Rasûlullâh *sallallâhu ‘alayhi wa sallam* felt sorry for her after seeing her piety and poverty. He said to her: "If you agree, I will pay for your entire freedom and take you into my marriage." She readily accepted this offer and the *nikâh* took place. When the people heard about this marriage, especially all the prisoners that belonged to her tribe who were under the Muslims, then most of these Muslims freed these slaves saying that now that they have a relationship with Rasûlullâh *sallallâhu ‘alayhi wa sallam* because of this marriage, it is disrespectful to keep them as slaves. ‘Â'ishah *radiyallâhu ‘anhâ* is reported to have said: "We do not know of any woman who has been of so much benefit to her tribe (or family)." Her previous husband's name was Musâfi' bin Safwân.

Lesson: Piety is a great virtue. Despite her being a slave-girl, she was able to enter into the marriage of Rasûlullâh *sallallâhu ‘alayhi wa sallam*. O women! There isn't anyone more honourable than Rasûlullâh *sallallâhu ‘alayhi wa sallam*. If he did not consider it to be a blemish to marry a slave-girl, do not consider it to be disgraceful or undignified if anyone marries a person of a lower social standing because of some reason or brings someone from a foreign place;. This is an evil sickness and also a sin. Look at how the Sahâbah *radiyallâhu ‘anhum* honoured her in that they did not even allow themselves to disgrace her relatives and fellow tribes-men. How ignorant we are today in that we do not honour such a woman irrespective of how pious and religious-minded she may be. As for honouring her family, there is no hope whatsoever in this regard.

Maymûnah *radiyallâhu 'anhâ*

She is also the wife of Rasûlullâh sallallâhu 'alayhi wa sallam. A great scholar of Hadîth relates that her *nikâh* with Rasûlullâh sallallâhu 'alayhi wa sallam took place in the following manner: She came to him and said: "I am gifting my life to you." In other words, I am prepared to enter into a marriage with you without even any *mahr*. He accepted this. Marrying in this manner (i.e. without any *mahr*) was permissible only for Rasûlullâh sallallâhu 'alayhi wa sallam. A great *mufassir* relates that the verse which mentions a marriage of this nature was first revealed for this woman. Her first husband's name was Huwaytib.

Lesson: Look at how much love she had for the *Dîn* that she considered serving Rasûlullâh sallallâhu 'alayhi wa sallam as an act of *'ibâdah* and was therefore prepared to forfeit her right to receive any *mahr*. This she did at a time when women used to receive the *mahr* in cash, i.e. without any delay. It was unlike today where the *mahr* is delayed until *"qiyâmah"* or death. O women! Consider *Dîn* to be the actual thing of value. Do not have too much love for the world to the extent that you waste your time thinking about it all the time. Twenty fours of the day are spent immersed in these thoughts: If one attains one's objective one is overjoyed irrespective of whether one receives a reward in doing so or a sin. If one does not obtain it, one is filled with sorrow, begins to complain, becomes jealous of those who possess it, and thereafter begins to have evil intentions.

Safiyyah *radiyallâhu 'anhâ*

She is also the wife of Rasûlullâh *sallallâhu 'alayhi wa sallam* A battle took place between the Muslims and the Jews at a place called Khaybar. She was brought as a prisoner after this battle. She fell in the booty of one of the Sahâbah. Rasûlullâh *sallallâhu 'alayhi wa sallam* paid for her freedom and married her thereafter. She is from the progeny of Hârûn *'alayhis salâm*. She possessed many forbearing and intelligent qualities. Her forbearance can be gauged from an incident: her slave-girl concocted two lies and informed 'Umar *radiyallâhu 'anhu* of them. One of these lies was that she (Safiyyah) still has a special attachment for Saturday. This day is a very sacred day of the week for the Jews. In other words, despite her accepting Islam, traces of her previous religion were still found in her. If this has to be looked at from another angle, she is not a complete Muslim. The second lie was that she gives and takes a lot from the Jews. When 'Umar *radiyallâhu 'anhu* went and asked her about this, she replied: "The first thing that she said is absolutely false. Ever since I accepted Islam and Allah has blessed me with Friday, my heart has become totally detached from Saturday. The second thing which she said is true. The reason for this is that they (the Jews) are my relatives and it is not against the *Sharî'ah* for one to maintain good relations with one's relatives." She then asked the slave-girl: "Who asked you to concoct lies?" She replied: "Satan." Upon this, she replied: "You can go now, I have freed you." Her first husband's name was Kanânah bin Abil Haqîq.

Lesson: O women! This is what is known as forbearance. You should also overlook and forgive your domestics and your maids if they make any mistake. Taking revenge or compensation from them on trivial matters is a sign of lack of courage. Look at how honest Safiyyah *radiyallâhu 'anhâ* was. She clearly spelt out the quality that was found in her and did not try to cover it up. It is the habit of some people that they do not like to admit anything. They try to save themselves from any accusation by disguising and concealing anything that they may have done. It is also an evil practice to concoct stories.

Zaynab *radiyallâhu 'anhâ*

She is the daughter of Rasûlullâh *sallallâhu 'alayhi wa sallam*. He loved her very much. She was married to 'Abû al-'Âs bin ar-Rabî' *radiyallâhu 'anhu*. When she accepted Islam and her husband refused to do so, she severed relations with him and migrated to Madinah. A few days later, her husband also followed her to Madinah and accepted Islam. Rasûlullâh *sallallâhu 'alayhi wa sallam* performed their *nikâh* again. He also liked her a lot. When she had left Makkah for Madinah, an incident took place on the way: two disbelievers

encountered her on the way. One of them pushed her and she fell on a rock. He had some desire for her but that also disappeared. She was badly injured from this fall to the extent that she did not fully recover right until her death. Eventually, this was the cause of her death.

Lesson: Look at her courage and her piety that she was prepared to leave her birth-place and her husband for the sake of *Dîn*. Furthermore, she bore the difficulties imposed upon her by the disbelievers to the extent that she passed away. Yet she remained steadfast on *Dîn*. O women! You should be prepared to leave everything for the sake of *Dîn*. If you experience any difficulties, endure them. If your husband leaves the *Dîn*, do not side with him.

Ruqayyah *radiyallâhu 'anhâ*

She is also the daughter of Rasûlullâh *sallallâhu 'alayhi wa sallam* Her first marriage was with 'Utbah, the son of the *kâfir* Abû Lahab. Abû Lahab has been mentioned in the Quran in *Sûrah al-Masad* (the 111th sûrah of the Quran). The father and son did not accept Islam and the former therefore ordered his son to leave her. Upon this, Rasûlullâh *sallallâhu 'alayhi wa sallam* performed her *nikâh* with 'Uthmân *radiyallâhu 'anhu*. When Rasûlullâh *sallallâhu 'alayhi wa sallam* prepared to leave for the battle of Badr, she was sick at that time. Because of this, he asked 'Uthmân *radiyallâhu 'anhu* to remain behind and tend to her and informed him that he will receive the same reward as those engaged in jihâd and that he will also receive a share of the booty. She passed away on the very day the Muslims vanquished the disbelievers and returned to Madinah.

Lesson: Look at her greatness that tending to her was considered to be equal to waging jihâd against the disbelievers. This eminence of hers was on account of her piety. O women! Always try to strengthen your *Dîn*. Do not allow yourselves to commit any sin as this is a cause of weakness in the *Dîn*.

Umme Kulthûm *radiyallâhu 'anhâ*

She is also the daughter of Rasûlullâh *sallallâhu 'alayhi wa sallam*. Her first marriage was with 'Utaybah who was also a son of Abû Lahab. Before she could even go and live with this husband, Rasûlullâh *sallallâhu 'alayhi wa sallam* received prophethood. The father and son had not accepted Islam and the former ordered his son to leave her as well. When her sister, Ruqayyah, passed away, she married 'Uthmân. When Ruqayyah had passed away, co-incidentally, Hafsah had also become a widow. 'Umar *radiyallâhu 'anhu* (the father of Hafsah) wanted to get her married to 'Uthmân *radiyallâhu 'anhu*. However, the latter did not show any interest. When Rasûlullâh *sallallâhu 'alayhi wa sallam* heard of this, he said to 'Umar *radiyallâhu 'anhu*: "I will show you a husband for Hafsah who is better than 'Uthmân, and for 'Uthmân a wife that is better than Hafsah." Based on this, Rasûlullâh *sallallâhu 'alayhi wa sallam* married Hafsah, and got 'Uthmân married to 'Umme Kulthûm.

Lesson: Rasûlullâh *sallallâhu 'alayhi wa sallam* spoke good of her and when he speaks good of anyone, it is based on that person's 'îmân. O women! You should also put your 'îmân in order.

Fâtimah *radiyallâhu 'anhâ*

She is the youngest of all the sisters but the highest in status and the most beloved to Rasûlullâh *sallallâhu 'alayhi wa sallam*. He has referred to her as the piece of his flesh and the leader of all women. He has also stated that if anything causes her sorrow, it causes him sorrow as well. When he fell ill, he whispered into her ear and informed her of the approach of his death. Upon hearing this, she began to cry. He again whispered into her ear and informed her that she should not grieve because she will be the first to join him and she will be the leader of all women in *jannah*. Upon hearing this, she began smiling. Although all his wives begged her to tell them what he had told her, she did not do so until after his demise. She married 'Alî *radiyallâhu 'anhu*. Many other virtues concerning her have been mentioned in the Hadîth.

Lesson One: The reason for Rasûlullâh *sallallâhu 'alayhi wa sallam* loving her the most and being specially attached to her is that she was the most pious, the most patient and the most grateful. O women! Adopt *Dîn*, patience and gratefulness. You will also become beloved by Allah and His Rasûl *sallallâhu 'alayhi wa sallam*.

Lesson Two: When we had first mentioned the life of Rasûlullâh *sallallâhu 'alayhi wa sallam*, we also listed all the names of his wives and daughters.

Lesson Three: O women! There is one more point which you have to ponder over. You have read about Rasûlullâh's *sallallâhu 'alayhi wa sallam* eleven wives and four daughters. You must have realized for yourselves that out of the eleven wives, apart from 'Â'ishah *radiyallâhu 'anhâ*, all the others had been married previously. From his daughters, apart from Zaynab and Fâtimah *radiyallâhu 'anhumâ*, the other two were married prior to marrying 'Uthmân *radiyallâhu 'anhu*. No woman in the world is equal to these twelve women (the ten wives and two daughters who had been married previously) in honour and status. If entering into a second marriage was blameworthy or a blemish, would these women have ever done something that is considered to be a blemish? It is extremely sad that some ignorant people consider a second marriage to be a blemish. If one begins to consider something that occurred in the family of Rasûlullâh *sallallâhu 'alayhi wa sallam* to be a blemish or to be immoral, how can one still have *îmân*? What type of Muslims are they that they find fault with the lifestyle of Rasûlullâh *sallallâhu 'alayhi wa sallam* and consider the lifestyle of the *kuffâr* to be honourable? We are saying this because keeping a widow at home without allowing her to get married again is actually the custom of the *kâfir* Hindus of India.

We have something else to add to this. There is a big difference between you and the widows of the past. They may have been ignorant, but they used to take great precautions in safeguarding their honour and chastity. They used to suppress their *nafs* and did not allow it to fall into sin. As for today, the widows surpass married women in trying to beautify themselves. It is for this reason that many incidents are beginning to occur which are not suitable to be mentioned. In these times, it is most certainly not permissible to refuse widows from getting married. This is because neither the women have any shame and bashfulness of the past, the men do not have any sense of honour, nor do the widows know how to live a life of widowhood and to undertake the necessary means for their food and clothing. Now the time is such that one should not even forgetfully think of refusing a widow from getting married. May Allah give us understanding and success.

Note: After mentioning the lives of the women of the previous nations, we mentioned the lives of Rasûlullâh's *sallallâhu 'alayhi wa sallam* 11 wives and 4 daughters - totalling 15 women. We will now mention the lives of women who were present during the lifetime of Rasûlullâh *sallallâhu 'alayhi wa sallam* and with some of whom he had special relations.

Halîmah Sa'diyyah *radiyallâhu 'anhâ*

This woman breast-fed Rasûlullâh *sallallâhu 'alayhi wa sallam*. When he waged a jihâd against the city of Tâ'if, she came to him together with her husband and son. He treated her with great respect, laid down his shawl and made her sit on it. All of them accepted Islam.

Lesson: Despite her having a special relationship with Rasûlullâh *sallallâhu 'alayhi wa sallam* she knew that this would not give her salvation in any way if she did not bring *îmân*. She therefore accepted Islam. O women! You should not be under the assumption that you are from the progeny of a certain pious man or that a certain son or grandson of yours is an *'âlim* or a *hâfiz* and that they will grant you salvation. Remember that if you have *Dîn* in yourself, these persons can ask Allah for something on your behalf. But if you do not have any *Dîn*, they will be of no help to you.

Umme Ayman *radiyallâhu 'anhâ*

Rasûlullâh <u>s</u>allallâhu *‘alayhi wa sallam* used to go and visit her occasionally. Once he went to visit her and she offered him something to drink. Rasûlullâh *<u>s</u>allallâhu ‘alayhi wa sallam* refused either because he did not feel like drinking anything at that time or because he was fasting. Because of the fact that she had brought up Rasûlullâh *<u>s</u>allallâhu ‘alayhi wa sallam* she insisted that he drinks it. Rasûlullâh *<u>s</u>allallâhu ‘alayhi wa sallam* used to say that after my real mother, she is my mother. After his demise, Abû Bakr and ‘Umar *ra<u>d</u>iyallâhu ‘anhumâ* also used to visit her occasionally. Upon seeing them she used to think of Rasûlullâh *<u>s</u>allallâhu ‘alayhi wa sallam* and begin to cry. They should also begin crying.

<u>Lesson</u>: What an honour it was to have Rasûlullâh *<u>s</u>allallâhu ‘alayhi wa sallam* and these two great <u>S</u>a<u>h</u>âbah visiting her. Her greatness is on account of her serving Rasûlullâh *<u>s</u>allallâhu ‘alayhi wa sallam* and being perfect in her *Dîn*. O women! Serving Rasûlullâh *<u>s</u>allallâhu ‘alayhi wa sallam* means that you must serve his *Dîn*, direct women towards good deeds, teach them the *Dîn*, teach your children piety, and you yourself should remain steadfast on *Dîn*. *Inshâ’ Allah*, you will also receive a part of greatness.

Do not think that she must have went in front of all these visitors without *purdah*. To go and sit by someone and to speak or listen to good talks even though it may be behind a screen or curtain is sufficient to be called a *ziyârah* (visit).

Umme Sulaym *ra<u>d</u>iyallâhu ‘anhâ*

She is a <u>S</u>a<u>h</u>âbiyah of Rasûlullâh *<u>s</u>allallâhu ‘alayhi wa sallam*, the wife of Abû <u>T</u>al<u>h</u>a *ra<u>d</u>iyallâhu ‘anhu*, and the mother of Anas *ra<u>d</u>iyallâhu ‘anhu*, who was the attendant of Rasûlullâh *<u>s</u>allallâhu ‘alayhi wa sallam*. She is also an aunt of his. One of her brothers who was a <u>S</u>a<u>h</u>âbî, was martyred while participating in a battle with Rasûlullâh *<u>s</u>allallâhu ‘alayhi wa sallam*. On account of all this, he used to have a lot of time for her. He used to visit her occasionally. He is also reported to have seen her in *jannah*.

A strange incident occurred to her. She had a small child who fell ill and also passed away during the day. Look at her patience: when night approached, she thought to herself that if she were to inform her husband about his death, he will be distressed the entire night and will abstain from eating as well. She decided to remain silent about it. When her husband came home and asked about the child's health, she replied that he is at peace. This was not a lie because what can be more peaceful for a Muslim than returning to his original place of abode? However, the husband did not grasp this. She presented the meal to him which he partook of. Thereafter, he desired her and she did not even present any excuses. When everything was over, she asked her husband: "If anyone loans you anything and thereafter asks for it, does the person who borrowed it have any right to refuse?" He replied: "No." So she said: "Exercise patience over the (death of the) child." He became angry and asked her why she did not inform him prior to all this. The following morning he went and narrated the entire incident to Rasûlullâh *<u>s</u>allallâhu ‘alayhi wa sallam*. He made *du‘â* for her, and through the power of Allah, she fell pregnant on that very night. She gave birth to a child who was named ‘Abdullâh. He became a great ‘âalim and many great *‘ulamâ* were born from his progeny.

<u>Lesson</u>: O women! Learn patience from her and learn the lesson of providing comfort to the husband from her. The example of asking back a loaned item which she mentioned is a beautiful and appropriate example. If a person can comprehend this example, he will not become impatient (and despondent) at any time. Through the *barakah* of her patience, Allah Ta'âlâ granted her a child soon thereafter in whose progeny many *‘ulamâ* were born.

Umme <u>H</u>arâm *ra<u>d</u>iyallâhu ‘anhâ*

She is also a <u>S</u>a<u>h</u>âbiyah and the sister of Umme Sulaym *ra<u>d</u>iyallâhu ‘anhâ*, whose story has just been mentioned above. She is also an aunt of Rasûlullâh *<u>s</u>allallâhu ‘alayhi wa sallam*. He used to visit her as well. Once he went

to her house, had a meal and fell asleep. He then woke up smiling. She asked him the reason for his smiling. He replied: "I had a dream and saw people of my *ummah* going on jihâd on a ship. Their possessions and clothing appeared to be that of the rich and the royalty." She said: "O Rasulullah! Make *du'â* that I am also from among them." He made *du'â* for her and fell asleep again. He woke up smiling for a second time, related the same dream, and that he saw more of the same type of people. She said: "O Rasulullah! Make *du'â* that I am also from among them." He replied: "You are already included in the first group of people." It so happened, that her husband, 'Ubâdah, went out for jihâd on a ship and she also accompanied him. Once they landed, she began climbing onto an animal. This animal became hysterical and she fell down and passed away.

Lesson: Rasûlullâh's *sallallâhu 'alayhi wa sallam du'â* was accepted because as long as the person does not return home, that journey is considered to be a jihâd. And once a person passes away while embarking on a journey for jihâd, he receives the reward of a martyr irrespective of how he dies. Look at how pious she was that she did not even worry about her life in order to attain reward. She asked him to make a *du'â* so that she is blessed with this. O women! You should also bear this in mind. If you experience any difficulty in fulfilling *Dînî* duties, do not become agitated or excited. Eventually, it is **you** who will be rewarded.

Umme 'Abd *radiyallâhu 'anhâ*

She is the mother of a very illustrious Sahâbi by the name of 'Abdullâh bin Mas'ûd *radiyallâhu 'anhu*. She had such a great influence in the domestic affairs of Rasûlullâh *sallallâhu 'alayhi wa sallam* that outsiders used to think that she was part of his household.

Lesson: This great contact that she had with the household of Rasûlullâh *sallallâhu 'alayhi wa sallam* was only on account of *Dîn*. O women! If you safeguard your *Dîn*, you will also gain proximity to Rasûlullâh *sallallâhu 'alayhi wa sallam*.

The mother of Abû Dhar Ghifâri *radiyallâhu 'anhu*

Abû Dhar Ghifâri is a Sahâbî. When the news of Rasûlullâh's *sallallâhu 'alayhi wa sallam* prophethood spread, he left his hometown and came to Makkah in order to establish the truth. After observing the situation in Makkah, he became a Muslim. When he returned home, his mother heard his entire story. She replied: "I have no objection to your *Dîn*. I am also becoming a Muslim."

Lesson: This is what is known as purity in nature and temperament. Once she heard the truth, she did not worry about the religion of her forefathers. O women! Even when you hear anything about the *Sharî'ah*, do not try to contradict it by substantiating your family customs and rituals. You should readily accept the matter of *Dîn* and act accordingly.

The mother of Abû Hurayrah *radiyallâhu 'anhu*

Abû Hurayrah is a Sahâbi. He used to explain the *Dîn* to his mother so that she may accept Islam. One day, she uttered something against the *Dîn* which disturbed him greatly. He went crying to Rasûlullâh *sallallâhu 'alayhi wa sallam* and said to him: "O Rasûlullâh! Make *du'â* on behalf of my mother that Allah blesses her with *îmân*." He therefore made the following *du'â*: "O Allah! Guide the mother of Abû Hurayrah." He returned home happily but found the door to the house locked. He heard the dripping of water as if someone was having a bath. When his mother heard the sound of his approach, she asked him to wait. After completing her bath, she opened the door and recited the kalimah:

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He was so overjoyed that he began crying out of happiness. In this very state, he rushed to Rasûlullâh *sallallâhu ‘alayhi wa sallam* and related the entire incident to him. Upon hearing this, he expressed his gratitude to Allah Ta'âlâ. Abû Hurayrah then said: "O Rasûlullâh! Make *du‘â* that we, mother and son, have love for the Muslims and that the Muslims have love for us as well." He made this *du‘â* as well.

Lesson: Look at the great benefit of having pious children. O women! Teach your children the knowledge of *Dîn*. In doing so, your *Dîn* will also be safeguarded.

’Asmâ’ bint ‘Umays *radiyallâhu ‘anhâ*

She is a Sahâbiyah. When the *kuffâr* of Makkah persecuted the Muslims, many of them migrated to Abyssinia. She was also among them. Later, when Rasûlullâh *sallallâhu ‘alayhi wa sallam* migrated to Madinah, all those who were in Abyssinia also joined him. She also went to Madinah. Rasûlullâh gave her the glad tidings by informing her that because she undertook two *hijrahs*, she will be greatly rewarded.

Lesson: Look at how she changed from one who had a home to a homeless person, and this was done solely for the *Dîn*. O women! If you have to bear any burdens for the sake of *Dîn*, do not display any laziness.

The mother of Hudhayfah *radiyallâhu ‘anhu*

Hadrat Hudhayfah is a Sahâbi. He says: "Once my mother asked me: 'How many days have passed since you visited Rasûlullâh *sallallâhu ‘alayhi wa sallam*?' I told her the number of days. Upon hearing this she began rebuking me. So I told her: 'I am going this very moment and I will offer the *maghrib salât* with him. Thereafter, I will ask him to make *du‘â* for salvation on your behalf and my behalf.' I went to him, offered the *maghrib* and thereafter the *‘ishâ salâts* with him. After the *‘ishâ salât* he began leaving, so I followed him. Upon hearing a sound behind him, he asked: 'Is that Hudhayfah?' I replied: 'Yes.' He asked: 'What do you want? May Allah forgive you and your mother.'"

Lesson: Look at what a good mother she was that she even asks her children whether they visited Rasûlullâh *sallallâhu ‘alayhi wa sallam* or not. O women! You should also emphasise on your children to go and visit pious persons, learn matters of the *Dîn* from them, and acquire the *barakah* of good company.

Fâtimah bint Khattâb *radiyallâhu ‘anhâ*

She is the sister of ‘Umar *radiyallâhu ‘anhu*. She had accepted Islam before her brother. Her husband, Sa'îd bin Zayd, had also become a Muslim. ‘Umar *radiyallâhu ‘anhu* had not become a Muslim as yet. Both of them were keeping their Islam a secret out of fear for him. Once, ‘Umar heard her reciting the Quran. Upon hearing this, he became very angry with both of them. Let alone his brother-in-law who was a man, even his sister informed him clearly and unhesitatingly that they had become Muslims and were indeed reciting the Quran. If he wished, he could hit them or leave them (it will not change their minds in any way). ‘Umar replied: "Let me see the Quran as well." The moment he saw it and heard it, the light of *îmân* entered his heart, he went straight to Rasûlullâh *sallallâhu ‘alayhi wa sallam* and became a Muslim.

Lesson: O women! You should also be firm in matters of the *Dîn* and the *Sharî‘ah*. Do not say anything against the *Shariah* in exchange for monetary gain nor follow customs that are contrary to the *Sharî‘ah* merely to please your family. If anything is contrary to the *Sharî‘ah*, do not even go near it.

An Ansârî woman

Ibn Is'hâq narrates that the husband, father and brother of an Ansârî woman were all martyred in the battle of ’Uhud, in which they had participated with Rasûlullâh *sallallâhu ‘alayhi wa sallam*. When she was informed about this, she replied: "First tell me, how is Rasûlullâh?" They replied that he is well and alive. She replied: "If he is safe and sound, there is nothing to be sorrowful about."

Lesson: Glory be to Allah! What great love she had for Rasûlullâh *sallallâhu ‘alayhi wa sallam*! O women! If you wish to have love for him, follow his *Sharî‘ah* in totality. In this way, you will develop a love for him, and on account of this love, you will receive a stage near him.

Umme Fadl Lubâbah bint Hârith *radiyallâhu ‘anhâ*

She is the aunt of Rasûlullâh *sallallâhu ‘alayhi wa sallam*, the wife of ‘Abbâs radiyallâhu ‘anhu, and the mother of ’Abdullâh bin ‘Abbâs *radiyallâhu ‘anhu*. It is mentioned in the Quran that if Muslims are living among the *kuffâr* and they are unable to render the *‘ibâdah* of Allah, they should leave that place and settle down in a safer area. If they do not do this, they will be committing a major sin. However, women and children who do not know the way nor do they have anyone to accompany them, or are unable to undertake the journey are excluded from this rule. ’Abdullâh bin ‘Abbâs *radiyallâhu ‘anhu* says: "My mother was from among such persons who were unable to undertake the journey. She was a woman and I was a child."

Lesson: Look at the beauty of her intention. In her heart, she did not wish to live among the *kuffâr*. However, she was forced to do so. Allah therefore had mercy on her and saved her from sinning. O women! You should also make a firm intention in your heart that you will act according to the *Dîn*. Thereafter, there will be hope of you being forgiven in those matters in which you have no alternative. The person who does not make an intention to act according to the *Dîn* cannot save himself from sinning.

Umme Sulayt *radiyallâhu ‘anhâ*

Once ‘Umar *radiyallâhu ‘anhu* was distributing some shawls among the women of Madinah. Eventually, he was left with only one shawl. So he asked the people as to whom he should give it. They replied: "Give it to ‘Ali's *radiyallâhu ‘anhu* daughter, Umme Kulthûm, who is also your wife." He replied: "No. Umme Sulayt deserves to receive it." This woman is from the Ansâr and had also given the *bay'ah* to Rasûlullâh *sallallâhu ‘alayhi wa sallam*. ‘Umar *radiyallâhu ‘anhu* said: "This woman was such that during the battle of Uhud she used to carry water skins and go around giving the Muslims water to drink. There was also another woman by the name of Khaulah who fought in the battle with a sword."

Lesson: Look at her courage in fulfilling the work of Allah. It is for this reason that ‘Umar *radiyallâhu ‘anhu* valued her so much. Now the level of our courage is such that we cannot even offer our five times salât properly.

Hâlah bint Khuwaylid *radiyallâhu ‘anhâ*

She is the sister-in-law of Rasûlullâh *sallallâhu ‘alayhi wa sallam* and the sister of Khadîjah *radiyallâhu ‘anhâ*. Once she came to visit Rasûlullâh *sallallâhu ‘alayhi wa sallam*. She stood outside and asked for permission to enter. Because her voice was similar to her sister's, Rasûlullâh *sallallâhu ‘alayhi wa sallam* thought of Khadîjah *radiyallâhu ‘anhâ* and became startled. Upon seeing her, he exclaimed (in the form of a *du‘â*): "O Allah! This is Hâlah!"

Lesson: From this *du‘â* we learn that he loved her. Apart from her being his sister-in-law, he loved her on account of her piety. O women! You also become pious and Allah and His Rasûl *sallallâhu ‘alayhi wa sallam* will love you.

Hind bint 'Utbah *radiyallâhu 'anhâ*

She is the mother of Mu'âwiyah *radiyallâhu 'anhu*, who in turn is the brother-in-law of Rasûlullâh *sallallâhu 'alayhi wa sallam*. Once she addressed Rasûlullâh *sallallâhu 'alayhi wa sallam* and said to him: "Prior to becoming a Muslim, I did not desire anyone being disgraced more than you. Now that I have become a Muslim, I do not desire honour for anyone more than you." He replied: "I am also in the same condition."

Lesson: One of the things we learn about her is that she was honest. The other thing that we learn is that she loved Rasûlullâh *sallallâhu 'alayhi wa sallam* and he also loved her. O women! You should also speak the truth. Love Rasûlullâh *sallallâhu 'alayhi wa sallam* and carry out acts which will cause him to love you as well.

Umme Khâlid *radiyallâhu 'anhâ*

When the people migrated to Abyssinia, she was also present. She was a child at that time. When she returned from there to Madinah, her father went to meet Rasûlullâh *sallallâhu 'alayhi wa sallam*. She also accompanied her father. She was wearing a yellow dress. Rasûlullâh *sallallâhu 'alayhi wa sallam* had a small embroidered shawl. He made her wear it and said to her that she was looking very nice. Thereafter he made the following *du'â*: "May you get worn out and get old." This is a form of expression the meaning of which is that may you live long. Many people have narrated that they have not seen any woman as old as her, i.e. she lived for very long. The people used to refer to her and say that a certain woman has reached very old age. Once, when she was a child, she began playing with the seal of prophethood which was on Rasûlullâh's *sallallâhu 'alayhi wa sallam* back. Upon seeing this, her father scolded her. Rasûlullâh *sallallâhu 'alayhi wa sallam* told him to leave her alone as there was nothing wrong in what she was doing.

Lesson: She was very fortunate. O women! The shawl of the *Dîn* is actually the shawl of Rasûlullâh *sallallâhu 'alayhi wa sallam*, just as the Quran has referred to piety as clothing. If you wish to acquire this fortune, adopt *Dîn* and piety.

Safiyyah *radiyallâhu 'anhâ*

She is the aunt of Rasûlullâh *sallallâhu 'alayhi wa sallam*. When his uncle, Hamzah *radiyallâhu 'anhu* was martyred in Uhud, he said: "I am thinking of the suffering of Safiyyah, or else I would have not buried Hamzah. I would have left him for the wild animals to eat of him and on the day of judgement he will arise from their stomachs."

Lesson: O women! Rasûlullâh *sallallâhu 'alayhi wa sallam* took her into consideration on account of her piety. You also become pious so that you can be eligible for the pleasure of Rasûlullâh *sallallâhu 'alayhi wa sallam*.

The wife of Abul Haytham *radiyallâhu 'anhu*

She is a Sahâbiyah. She used to feel very sorry for Rasûlullâh *sallallâhu 'alayhi wa sallam*. Once there was no food in his house. When he could not bear the hunger any longer, he went to her house. Her husband was gone out to bring drinking water. She was very hospitable to him. In the meantime, her husband also arrived. He was extremely pleased to have Rasûlullâh *sallallâhu 'alayhi wa sallam* as his guest and made the arrangements for a meal for him.

Lesson: If Rasûlullâh *sallallâhu 'alayhi wa sallam* was not satisfied with her sincerity and devotion, he would have returned after seeing that her husband is not at home. He knew that she was a very good woman. For Rasûlullâh *sallallâhu 'alayhi wa sallam* to be pleased with someone and to consider the person to be a good person is not something insignificant (instead, it is a great virtue in that person's favour). O women! When

Rasûlullâh s̲allallâhu ‘alayhi wa sallam went to her house, he was a guest at that time. You should also be pleased when guests come to your house. Do not display any niggardliness or meanness.

’Asmâ’ bint Abî Bakr *rad̲iyallâhu ‘anhâ*

She is the sister-in-law of Rasûlullâh *s̲allallâhu ‘alayhi wa sallam* and the sister of ‘Â'ishah *rad̲iyallâhu ‘anhâ*. When Rasûlullâh *s̲allallâhu ‘alayhi wa sallam* was migrating to Madînah, he had a bag of food. However, he did not have anything to tie this bag with. She immediately tore a piece of cloth from her girdle which was used to tie the bag and the remainder of the cloth was used as her girdle.

Lesson: This type of love is found in a pious person who is prepared to tear something that she needs and give it away. O women! This is what love for the *Dîn* demands. That is, in order to safeguard the *Dîn*, the person does not worry about losing anything.

Umme Rûmân *rad̲iyallâhu ‘anhâ*

She is the mother-in-law of Rasûlullâh *s̲allallâhu ‘alayhi wa sallam* and the mother of ‘Â'ishah *rad̲iyallâhu ‘anhâ*. A *munâfiq* had accused ‘Â'ishah of committing adultery. Some naive Muslims had also joined this person. Rasûlullâh *s̲allallâhu ‘alayhi wa sallam* remained silent over the entire matter. Allah revealed a few verses of the Quran absolving her and mentioning her chastity. Rasûlullâh *s̲allallâhu ‘alayhi wa sallam* recited these verses to his house folk. At that time, Umme Rûmân ordered ‘Â'ishah *rad̲iyallâhu ‘anhâ* to get up and express her gratitude to Rasûlullâh *s̲allallâhu ‘alayhi wa sallam*. Although she was greatly grieved over her daughter prior to this, was it possible that she utters even a word of complaint concerning Rasûlullâh *s̲allallâhu ‘alayhi wa sallam*?

Lesson: Such forbearance and restraint on the part of a woman is extremely surprising because on occasions like this they generally blurt out something wrong. For example, she could have said: "How unfortunate that my daughter has been accused without any valid reason, more so now that her chastity has been established." At such a time, in most cases, one becomes very angry and annoyed and rebukes the person for having doubts on such a pure and chaste woman. At times of grief and wrangling, do not side with your daughter nor fight with her in-laws.

Another woman has also been mentioned in this entire incident. Her son, due to ignorance and naivety, also joined those who accused ‘Â'ishah *rad̲iyallâhu ‘anhâ* This woman reprimanded her son and sided with ‘Â'ishah. Her name is Umme Mist̲ah̲. This is what you call standing for the truth. That she did not side with her son - she sided with the truth and even reprimanded her son.

Umme ‘At̲iyyah *rad̲iyallâhu ‘anhâ*

She is a S̲ah̲âbiyah and participated in six battles with Rasûlullâh *s̲allallâhu ‘alayhi wa sallam*. She used to tend to the sick and wounded, bandage them, etc. She used to love Rasûlullâh *s̲allallâhu ‘alayhi wa sallam* so much that whenever she mentioned his name, she used to say: "May my father and mother be sacrificed for you."

Lesson: O women! Strive in *Dînî* matters and love Rasûlullâh *s̲allallâhu ‘alayhi wa sallam* just as this woman loved him.

Barîrah *rad̲iyallâhu ‘anhâ*

She was someone's slave-girl. ‘Â'ishah *radiyallâhu ‘anhâ* purchased her and set her free. She used to live with her and be in her service and the service of Rasûlullâh *sallallâhu ‘alayhi wa sallam*. Once, some meat came for her. Rasûlullâh *sallallâhu ‘alayhi wa sallam* asked for it and ate some of it.

Lesson: What a blessed opportunity it is to be in the service of Rasûlullâh *sallallâhu ‘alayhi wa sallam*. He had full conviction in her love for him. It was because of this that he asked her for something that belonged to her and ate it and understood that she will be very happy to give it to him. O women! Serving the *Dîn* entails serving Rasûlullâh *sallallâhu ‘alayhi wa sallam*. And this is the sign of love for him.

Fâtimah bint Abî Hubaysh, Hamnah bint Abî Jahsh, and Zaynab, the wife of ‘Abdullâh bin Mas‘ûd *radiyallâhu ‘anhu*

It is mentioned in the Hadith that these three women came to Rasûlullâh *sallallâhu ‘alayhi wa sallam* to ask him a *mas'ala*. We have therefore mentioned them together. Furthermore, their circumstances are quite similar. The first woman came to ask about *istihâdah*. The second woman is the sister-in-law of Rasûlullâh *sallallâhu ‘alayhi wa sallam* and the sister of Zaynab bint Jahsh *radiyallâhu ‘anhu*. She had also asked him the ruling concerning *istihâdah*. The third woman had asked him a *mas'ala* concerning charity. She is the wife of ‘Abdullâh bin Mas‘ûd *radiyallâhu ‘anhu*, a great Sahâbi.

Lesson: O women! This is what is known as desire for the *Dîn*. If you do not know any *mas'ala*, you should make it a duty to ask a pious *‘âlim*. If you are shy to ask a particular *mas'ala*, pose the question to the *‘âlim's* wife and she will convey it to her husband.

Note: After mentioning the stories of Rasûlullâh’s *sallallâhu ‘alayhi wa sallam* wives and daughters, we mentioned the lives of twenty five women who were present in his time. There are many other women, whose lives have been mentioned in different books. We have not mentioned them out of fear that this book will get too lengthy. We will now mention those women who came after Rasûlullâh *sallallâhu ‘alayhi wa sallam*.

The female teachers of Imâm Hâfiz Ibn Asâkir

He is a great scholar of Hadith. Out of all the teachers from whom he acquired this knowledge of Hadith, more than 80 of them were females.

Lesson: How sad it is that a time has come when women do not even attain the status of being students in acquiring the knowledge of the *Dîn*.

Hafîd bin Zahr at-Tabîb's sister and niece

This is a famous doctor. His sister and niece also possessed great knowledge in this field. There was a great caliph by the name of Mansûr. These two women were appointed to treat all those who were in his household.

Lesson: This branch of knowledge has completely disappeared from women. If a woman wishes to take up this profession, has a good intention, does not engage in any cheating, does not prescribe any *harâm* medicine, and is not neglectful in fulfilling her *Dînî* obligations; then there is great reward in this and extremely beneficial to humanity at large. These days, many ignorant "doctors" have deluded many women. If they had knowledge, this degeneration would not have taken place. If those women whose father, brother or husband is a doctor make an effort to learn this branch of knowledge, they will be able to do so very easily.

The slave-girl of Imâm Yazîd bin Hârûn

He is a great *imâm* of Hadith. Towards the latter part of his life his eye sight became weak and he was unable to read any books. This slave-girl used to help him. She used to read the book, learn the Hadith and mention it to him.

Lesson: Glory be to Allah! In those days slave-girls used to be *'âlimahs*. Today, the majority of free women are *jâhils*. For the sake of Allah, try to erase this black spot (from our society).

The slave-girl of Ibn Simâk

This person was a great *'âlim* of his time. Once he asked his slave-girl: "How is my lecture?" She replied: "It is good, but you repeat the same thing over and over again." He replied: "I repeat it again and again so that those who are not intelligent will understand it." She replied: "By the time the less intelligent understand it, the intelligent will have become agitated and perplexed."

Lesson: To comprehend such an intricate matter from an *'âlim's* lecture, can only be accomplished by an *'âlim*. From this we can gauge that this slave-girl was an *'âlimah*. O women! Do not become lower than slave-girls. Endeavour to acquire knowledge. If there is any *'âlim* in your house, try and learn Arabic as well because complete enjoyment in knowledge is in this (learning Arabic). It is easier for you than boys since the responsibility of earning (a livelihood) is not upon you. You should occupy yourself in this (acquiring knowledge) with confidence. As for sewing and other related crafts, you can learn those in a few weeks. Why should you waste your entire life in that?

The aunt of Ibn Jauzi

This person is a very great *'âlim*. When he was young, his aunt used to take him to the great places of learning. All the things that he heard while he was young were such that by the time he reached ten years of age, he began delivering lectures like an *'âlim*.

Lesson: Look at the concern that she had in order to impart *Dînî* knowledge to her children. She must have been very old at that time and yet she herself used to take him. The minimum that you can do is that as long as your child does not acquire *Dînî* knowledge, do not sink him into western education. Stop him from bad company and warn him against it. Stress upon him the importance of going to *madrasah*. Today the situation is such that mothers do not even have any desire to educate their children. If they have any desire, it is for western education with the hope that their children will become a tax-collector or an officer, etc. even if he goes to hell and takes his parents with. Remember, that the most important thing is *Dînî* knowledge. If a child does not have that, he does not have anything.

The mother of Imâm Rabî'atur Ra'y

He is also a very great *'âlim*. Imâm Mâlik and Hasan Basri, who are very well known, were his students. His father's name is Farûkh. His father was employed as a soldier during the caliphate of the Banû Umayyah. He was sent out to fight in many battles. His wife was expecting Rabî'atur Ra'y while the father was away in battle. The father was away for 27 years. In the meantime, the son was born and became a great *'âlim*. When the father was departing to go into battle, he gave his wife 30 000 gold coins. This courageous mother spent all this money in the child's education. When the father returned after 27 years, he asked her about the gold coins. She replied that all are kept safely. In the meantime, Rabî'atur Ra'y was busy teaching Hadith in the *musjid*. When the father went to the *musjid*, he noticed the scene before him and saw that his son has developed a massive following. He could not control himself out of extreme happiness. When he returned home, his wife asked him: "Tell me what is better. The 30 000 gold coins or this great bounty (referring to their son, Rabî'atur Ra'y)? Of

what value are those gold coins?" When she informed him that she used all that money for her son's education, he was overjoyed and said: "I swear by Allah that you have not wasted those gold coins."

Lesson: Have you seen what type of women these were! How they valued *Dînî* knowledge that this woman spent 30 000 gold coins for her son's *Dînî* education. O women! You too should not worry about how much you spend (on your children's *Dînî* education). In whatever way you can, make sure that they acquire *Dînî* knowledge.

The mother and sister of Imâm Bukhâri

There is no one who can equal Imâm Bukhâri when it comes to the knowledge of Hadith. He was fourteen years old when he began travelling in order to seek knowledge. His mother and sister undertook the responsibility of paying for all his studies, travels and other expenses.

Lesson: A mother sometimes pays for her child's expenses. But as for a sister who has no responsibility whatsoever in this regard, why should she pay? From this we can deduce that when the women of that time merely heard about *Dînî* knowledge, they were prepared to sacrifice their wealth and possessions. O women! You should also be like this.

The sister of Qâdî Zâdah Rûmî

He was a great *'âlim*. After acquiring knowledge from the *'ulamâ* of Rûm, he had a desire to go abroad in order to further his studies. He began making preparations for the journey secretly. His sister came to know about his plans so she took out a considerable amount of her jewellery and concealed it with her brother's goods and did not inform him about it.

Lesson: How great this woman was. She had no desire for name and fame. All she wanted was that knowledge should exist. O women! There is great reward in helping to ensure that knowledge exists. Help the different *madâris* in whatever way you can.

Note: After mentioning the lives of the women during the time of Rasûlullâh *sallallâhu 'alayhi wa sallam* we mentioned the lives of those who came after him and displayed great zeal for *Dînî* knowledge. We will now mention the lives of those women who were inclined towards sûfism.

Mu'âdhah 'Adawiyyah

She had a strange condition. At the approach of day, she used to say: "Perhaps this is the day in which I will die", and she used to abstain from sleeping till the evening so that at the time of death she will not be unmindful of the remembrance of Allah. At the approach of night, she used to abstain from sleeping as well. When she felt sleepy, she used to run around the house and say to her self: "The time to sleep is still to come." Meaning that once I die, I will be able to sleep right until *qiyâmah*. She used to offer 600 rak'ats of *nafl salât* in a day. She never ever raised her eyes to the skies. Ever since her husband passed away, she never lied down on her bed. She met 'Â'ishah *radiyallâhu 'anhâ* and heard Ahâdîth from her.

Lesson: O women! This is what you call love and remembrance of Allah. Open your eyes (and take heed)!

Râbi'ah 'Adawiyyah

She used to cry profusely. When she used to hear about hell, she used to faint. When anyone offered her anything, she used to refuse it and say: "I do not want the world." When she turned 80, her condition was such

that when she walked she was about to fall. She used to keep her *kafan* with her all the time. Her place of prostration used to get wet with her tears. All her extraordinary and astonishing ways are quite well known. She is also known as Râbi'ah Basriyyah.

Lesson: O women! You should also develop some fear of Allah and remembrance of death, after all she was also a woman (so it's not impossible for you to do the same).

Mâjidah Qurashiyyah

She used to say: "When I take a step, I think that death is going to be next." She used to say: "It is very strange - the people of the world have been informed of the departure (to the hereafter) but they are so unmindful as if they have not even heard about this departure and that they will live here forever." She also used to say: "No bounty of *jannah* and no pleasure of Allah can be attained without any effort."

Lesson: O women! How beneficial these advices are. Let them sink into your hearts and practice on them.

'Â'ishah bint Ja'far Sâdiq

She had an eminent status. She used to say: "If I am put into hell, I will inform everyone that I used to regard Allah as One and yet I am being punished."

Lesson: O women! Very few persons are blessed with such a status. Those who are blessed with it are done so on account of their total obedience. Adopt this obedience and remember that regarding Allah to be One means: you should not worship anyone else, you should not hope from anyone else, you should not fear anyone else, you should not think of pleasing anyone else, you should not worry about displeasing anyone else, if anyone praises you, do not feel happy, if anyone insults you, do not feel sad, and if anyone troubles you, do not worry about him. You should merely think that Allah wished it to be so. I am a servant - I should be pleased under all circumstances. The person who regards Allah to be One in this way will not have to worry about hell in any way. This is what this woman meant - it is as if she was explaining the *barakah* and greatness of regarding Allah as One in the manner that has been explained.

The wife of Rabâh Qaysi

She used to spend the entire night in *'ibâdah*. When one eighth of the night used to pass, she used to say to her husband: "Wake up." If he did not wake up, she would awaken him after some time. Eventually, towards the latter part of the night she used to say: "O Rabâh! Wake up. The night is passing by and you are still sleeping." At times she used to pick up a blade of grass and say: "I swear by Allah, in my eyes this world is more valueless than this blade of grass." After offering her salât, she used to adorn herself with beautiful clothes and ask her husband if he had any desire. If he replied in the negative, she used to take out the clothes and occupy herself in *nafl salât* till the following morning.

Lesson: O women! Have you seen how she used to engage in the *'ibâdah* of Allah and at the same time fulfil the rights of her husband and even urge him towards *Dîn*. You should try and put all these things into practice.

Fâtimah Naysâpûrî

There was a very pious *'âlim* by the name of Dhun Nûn Misrî. He says that he benefited tremendously from this woman. She used to say: "The person who does not remember Allah goes and falls into every type of sin, and blurts out anything and everything that comes on his tongue. As for the person who remembers Allah all the time, he becomes dumb to vain talks and begins to have shame and respect for Allah." Abû Yazîd says: "I have

not come across a woman like Fâṯimah." From wherever any news came, she used to have knowledge of it before hand. She passed away in the year 223 A. H. in Makkah while going for *'umrah*.

Lesson: Look at the great advice that she has given. If one acts on this, one will be saved from all sins. We also learn that this woman used to get *kashf*, although this does not necessarily imply great status. However, if a good person experiences this, it is considered to be good.

Râyi'ah or Râbi'ah Shâmiyah bint Ismâ'îl

She used to spend the entire night in *'ibâdah* and fast all the time. She used to say: "When I hear the *'adhân*, I think of the angel who will call out on the day of *qiyâmah*. When I look at the heat (hot weather), I think of the heat of *qiyâmah*." Her husband was also a very pious personality by the name of Ibn Abî al-Hiwârî. She used to say to him: "I love you just as one loves one's brother." What she meant was that her *nafs* did not have any desire. She used to say: "When a person occupies himself in the *'ibâdah* of Allah, then He makes the person aware of his faults and shortcomings. Once a person becomes aware of his shortcomings, he has no time to look at the faults and shortcomings of others." She used to say: "I can see the *jinns* moving around, and I can also see the *hûrs*."

Lesson: O women! This is what you call *'ibâdah*. See what a good cure she showed for the treatment of this sickness which you have, i.e. looking and searching for the faults of others. Look at your own faults and you will never see anyone else's faults. We learn that she also used to get *kashf*. We have already mentioned this above.

Umme Hârûn

She had great fear for Allah, used to engage in a lot of 'ibâdah, and always used to eat dry bread. She used to say: "At the approach of night, my heart used to become very happy. But when day comes, I get very sad. I stay awake the entire night." She did not apply any oil to her hair for thirty years. However, when she used to open her hair, it used to be clean and shining. Once she came out of her house and heard a person telling another person: "Catch (seize)!" (Upon hearing this) the day of *qiyâmah* came to mind and she fell down unconscious. Once while she was in the forest, a lion confronted her. She said to it: "If I am your sustenance, eat me." This lion turned around and went away.

Lesson: Glory be to Allah! How intoxicated she was in His remembrance and how much she feared Him! As regards the incident with the lion, that could be considered to be her *karâmat*. O women! You should also create this remembrance and fear of Allah in your hearts. *Qiyâmah* is bound to come, so make some preparations for it.

'Umrah, the wife of Habîb 'Ajamî

She used to spend the entire night in *'ibâdah*. Towards the latter part of the night she used to say to her husband: "The caravan has moved on and you are still sleeping." Once her eyes began paining. Someone came to ask her about it, so she replied: "My heart is in even more pain."

Lesson: O women! Develop this type of pain of the love for Allah that all other types of pains are insignificant compared to this one.

'Amatul Jalîl

She was a great *'âbid* and *zâhid*. Once, several pious persons were discussing the characteristics of a *wali*. Eventually they all decided to go and ask 'Amatul Jalîl. When they posed this question to her, she replied: "No minute of a *wali* passes without his being occupied with anything other than that which is connected to Allah. If anyone shows him something else to do (and he does it), he is an imposter."

Lesson: How great she must have been for other male sûfis to go and ask her such questions. What a good means of recognition she showed them! O women! You should also have an urge for this. Give preference to the remembrance of Allah over all your other pre-occupations.

'Ubaydah bint Kilâb

Mâlik bin Dînâr was a very great sûfi. This woman used to come and see to his needs. Some sûfis consider her to be greater in status than Râbi'ah Basriyyah. Once she heard a person saying: "A person can only be a complete *muttaqi* when he considers going to Allah the most beloved of all things." Upon hearing this, she fainted.

Lesson: What a great desire and yearning she had to go to Allah that the moment His name was mentioned, she fainted. Today the situation is such that a person does not even like to hear about death. The only reason for this is that love for the world has entered the heart and the person does not even feel like going. Remove this from the heart, only then will you have a desire to go to Allah.

'Afîrah 'Âbidah

One day, many pious persons went to her and asked her to make *du'â* for them. She replied: "I am such a great sinner that if a person becomes dumb on account of sinning, I will not be able to speak," (that is, I will become dumb). However, it is *sunnah* to make *du'â*, therefore I will make *du'â*." Thereafter she made *du'â* for all of them.

Lesson: Despite her being a great *'âbid* and *zâhid*, she humbled herself and considered herself to be a sinner. Today the situation is such that a person reads a few *tasbîhs* and considers himself to be a saint. Allah does not like haughtiness. You should therefore consider yourself to be low and think to yourself that thousands of shortcomings continue to be filled into you. When you make any *'ibâdah*, think of these things as well and you will not consider yourself to be great anymore.

Sha'wânah

She used to cry profusely and say: "I want to cry to such an extent that I have no tears left. Thereafter, I must cry blood to such an extent that I have no blood left in my body." Her servant says: "Ever since I set eyes on her, I benefited to such an extent that I never had any desire for the world nor did I look down upon any Muslim." Fudayl bin 'Iyâd is a very great and well known saint. He used to go to her and ask her for *du'âs*.

Lesson: Being able to cry out of Allah's love or His fear is a very valuable gift. If you are unable to cry, at least adopt the expression of a crying person and Allah will have mercy on such humbleness. Look at the great benefit in sitting in the company of the pious - as mentioned by her servant. You should also seek pious company and keep away from evil persons.

'Âminah Ramlîyyah

There was a sûfi by the name of Bishr bin Hârith who used to come and visit her. Once Bishr fell ill, so she came to visit him. Imâm 'Ahmad bin Hambal also came to visit him. He heard that this 'Âminah came from

Ramlah to visit Bishr, so he said to Bishr: "Tell her to make *du'â* for me." Bishr asked her to do so. She made the following *du'â*: "O Allah! Bishr and 'Ahmad are seeking refuge from *jahannam*. You grant refuge to both of them." Imâm 'Ahmad says that in the night, a piece of paper fell from above. On it, *Bismillah* was written and thereafter the following words were written: "We have accepted the du'â and We have many other bounties in stock."

Lesson: Glory be to Allah! How her *du'â* got accepted! O women! All these blessings are on account of obedience. The person who fulfills the commands of Allah, Allah fulfills his *du'âs*. Therefore try to fulfil all His commands.

Manfûsah bint Zayd Abî al-Fawâris

Whenever any child of hers used to pass away, she used to take the child into her lap and say: "Your going away before me is better than your staying after me." What she meant was that by the child passing away before her, he will be able to intercede on her behalf and he himself will gain salvation. If he lived after her, it is possible that he may commit thousands of sins and Allah knows best whether he will be eligible to intercede or not. She also used to say: "My patience is better than restlessness. Although there is remorse over your separation from me, there is more happiness over the reward."

Lesson: O women! If you console yourself in this way when anyone passes away, *'Inshâ' Allah*, it will be sufficient for you.

Sayyidah Nafîsah bint Hasan bin Zayd bin Hasan bin 'Alî *radiyallâhu 'anhum*

She is from the progeny of Rasûlullâh *sallallâhu 'alayhi wa sallam* because she is the granddaughter of Zayd who is the grandson of 'Alî *radiyallâhu 'anhu*. She was born in Makkah in the year 145 A. H. She was brought up in *'ibâdah*. When Imâm Shâfi'î went to Egypt, he used to visit her regularly.

Lesson: O women! Her knowledge and piety was the reason for such a great Imâm to visit her. You should also acquire knowledge of the *Dîn*, practice upon it, and thereby attain piety and greatness.

Maymûnah Saudâ'

A sûfi by the name of 'Abdul Wâhid bin Zaydân says: "I made the following *du'â*: 'O Allah! Show me the person who is going to be my companion in *jannah*.' I was given a reply that my companion will be Maymûnah Saudâ'. I asked: 'Where is she?' I was given a reply that she is in Kûfah and belongs to a certain tribe. So I went there and inquired about her. The people replied that she is mad and that she tends to the sheep. I went into the jungle and saw her offering salât while the sheep and wolves were on one side. When she completed her salât, she turned to me and said: 'O 'Abdul Wâhid! Go! The time to meet is in *jannah* (and not now).' I was very surprised that she knew my name? She replied: 'Don't you know that when the souls have already met over there (referring to the *'âlam-e-arwâh*), they become attached to each other and recognize each other?' I asked her: 'I see all the sheep and wolves together in one place. How did this happen?' She replied: 'Go and mind your own business. I have put my relationship with Allah in order, and He made the relationship between the sheep and wolves in order (both of them are living in harmony without the wolves attacking the sheep).'"

Lesson: This woman was given the power of *kashf* and *karâmat* as well. All this *barakah* was on account of total obedience to Allah. O women! Prepare yourselves for the obedience of Allah.

Rayhânah Majnûnah

A sûfi by the name of Abû ar-Rabî‘ says: "Mu<u>h</u>ammad bin al-Munkadir, Thâbit Banânî, and I were guests at the house of Ray<u>h</u>ânah. Before the expiry of half the night she woke up and said: 'The lover goes to his beloved, and the heart is filled with such joy that it seems that it would burst any moment. When half the night passed, she said: "One should not attach one's heart to such things which if you set your eyes on them, you perceive a difference (i.e. a decrease) in your remembrance of Allah. At night, one should strive very hard in *‘ibâdah*, only then can one become His friend.' When the entire night passed, she screamed and said: 'Oh! It has been destroyed!' I asked her: 'What happened?' She replied: 'The night is gone in which one can concentrate fully in Allah.'"

<u>Lesson</u>: Look at how she valued the night. The person who experiences the sweetness of *‘ibâdah*, will value the night greatly. O women! You should also set aside a certain portion of the night for your *‘ibâdah*. Look at how well she explained the harm of directing your attention towards anything that distracts you from the remembrance of Allah. You too should not worry too much about money, possessions, clothes, jewellery, children, properties, utensils, houses, etc.

A female *murîd* of Surî Saq<u>t</u>î

One of the *murîds* of this *shaykh* says: "My *shaykh* had a female *murîd*. She had a son who was studying in a *madrasah*. His teacher sent him somewhere on an errand. He fell into some water and drowned. When the teacher heard about this, he went to Hadrat Surî and informed him. Hadrat Surî got up and went to this female *murîd's* house. He then began speaking to her about patience, so she said: 'Why are you speaking on this subject to me?' He replied: 'Your son drowned and passed away.' She was very surprised and said: 'Are you sure it's my son?' He replied: 'Yes, your son.' She replied: 'It's impossible. My son did not drown.' Saying this, she went to the place where they claimed that he drowned. Upon reaching there, she called out: 'O <u>Z</u>âr!' Her son replied: 'Yes mother' and came out of the water alive. Hadrat Surî went to Hadrat Junayd and asked him to explain this incident to him. He replied: 'This woman has a special status and rank in that whatever calamity is to befall her, she comes to know of it before hand. She did not know of this drowning and therefore said that it did not happen.'"

<u>Lesson</u>: Each *walî* receives a different status and a different ranking. One should not think that this *walî* is higher than that *walî* who does not know what is going to happen to him before hand. Allah has the choice to deal with whomsoever He wishes in whichever way He wishes. Be that as it may, it is still a great *karâmat*. All this is through the *barakah* of obedience to Allah and Rasûlullâh *<u>s</u>allallâhu ‘alayhi wa sallam*. One should endeavour in this direction and thereafter if Allah wishes, He will grant such a person a status like this, or one even greater than this.

Tu<u>h</u>fah

Hadrat Surî Saq<u>t</u>î says: "Once I went to a clinic. I saw a young girl tied in chains. She was crying and reciting love poems. I asked the guard about her. He informed me that she is mad. Upon hearing this, she cried out even louder and said: 'I am not mad, I am an *‘âshiq* (lover).' I asked her: 'Whose lover are you?' She replied: 'I love the one who has given us all these bounties and who is present with us all the time.' That is, Allah. In the meantime her master came and asked: 'Where is Tu<u>h</u>fah?' The guard replied: 'She is inside and Hadrat Surî is with her.' He entered and showed me great respect. I said to him: 'This girl is worthy of more respect than me. Why have you reduced her to such a state?' He replied: 'All my wealth has been spent on her. I purchased her for 20 000 *dirhams* thinking that I will be able to sell her at a big profit. But she does not eat anything, does not drink anything; the only thing that she does is cry all day.' I said to him: 'Sell her to me.' He replied: 'You are a poor person, how will you pay for her?' I went home and made an earnest *du‘â* to Allah. After a little while, a person knocked on my door. When I opened the door, I saw a person standing there with many purses of money in his hand. I asked him: 'Who are you?' He replied: 'I am ’A<u>h</u>mad bin al-Muthannâ. In a dream I was ordered to

come and give you this money.' The following morning I went to the clinic. Co-incidentally, I saw the master crying. I told him not to be sad because I have brought the money. Even if he asks for double the amount, I will give it to him. He replied: 'Even if I get the entire world I will not sell her. I am freeing her for the sake of Allah.' I asked him: 'What's this all about?' He replied: 'I saw in a dream that Allah is displeased with me. You be a witness that I have left all my wealth in the path of Allah.' When I turned, I saw ’Ahmad bin al-Muthannâ crying as well. I asked him: 'What's the matter with you?' He replied: 'I am also giving all my wealth as charity in the path of Allah.' I said: 'Glory be to Allah! It is the *barakah* of Tuhfah that these persons have been guided.' Tuhfah got up crying from there and went out. We followed her but after a little while lost track of her. We all went towards Makkah. ’Ahmad al-Muthannâ passed away on the way. The master and I reached Makkah. While making *tawâf*, I heard a fearful sound. I went near the person and asked: 'Who are you?' The person replied: 'Glory be to Allah! Have you forgotten? I am Tuhfah.' I asked her: 'What did you receive?' She replied: 'I have attached my heart to myself and separated it from others.' I said to her: 'Ahmad bin al-Muthannâ has passed away.' She replied: 'He has received high stages.' I said to her; 'Your master is also with me.' She said something silently and when I looked carefully, I saw that she was dead. When the master saw this condition of hers, he fell down powerless. When I shook him, I saw that he was also dead. I enshrouded both of them and buried them."

Lesson: Glory be to Allah! How intense her love for Allah was! O women! You should also have this desire. My *shaykh*, Hâjî Imdâdullâh Sâhib Muhâjir Makkî, has written this incident in his book *Tuhfatul ‘Ushshâq* in greater detail.

Juwayriyah

She was the slave-girl of a king. He freed her. Upon seeing the great *‘ibâdah* of the sûfi ’Abû ‘Abdullâh Turâbî, she married him and used to engage in *‘ibâdah* as well. Once she saw beautiful tents in her dream. She asked for who these were. A reply came that they are for those who recite the Quran in *tahajjud*. After seeing this dream, she abandoned sleeping at night. She used to awaken her husband and tell him that the caravan is moving on.

Lesson: O women! You should engage in *‘ibâdah* yourself and urge your husband as well.

The daughter of Shâh bin Shujâ‘ Kirmânî

This pious servant of Allah abandoned his kingship and adopted sûfism. He had a daughter. Another ruler proposed to her but the father refused. Upon seeing a poor, pious young man offering salât in a beautiful manner, he got her married to him. When she left her parents' home and came to her husband's home she saw a piece of dry bread which was hidden in a water-pot. Upon seeing this, she asked: "What is this?" The boy replied: "This is the left-over of last night. I have left it so that I may open my fast with it." Upon hearing this, she turned to go. The boy said: "I knew from the very outset that a king's daughter will not be happy with my poverty." She replied: "The king's daughter is not displeased with your poverty, instead, she is displeased that you do not have any trust in Allah. I am surprised at my father who told me that you are a virtuous young man. How can a person who does not place his trust in Allah be virtuous and pious?" This boy began apologizing. She said: "I don't want to hear any apologies. Either I remain in this house or this bread remains here." The boy immediately gave this bread in charity and she remained with him.

Lesson: O women! This girl was also a woman. You should also learn some patience and reduce your desire for wealth and possessions.

A young daughter of Hadrat Hâtim

He was a great sûfi. Once a rich man was on his way when he felt thirsty. Hadrat Hâtim's house was on the way. He came and asked for water. After drinking the water, he threw some money and continued on his journey. His house folk were all very poor, so they became very happy when this money was given to them. He had a young daughter who started crying. When the house folk asked her the reason for her crying, she replied: "An insignificant person saw our condition and we became rich. How sad it is that Allah is aware of our condition all the time but our hearts are not happy."

Lesson: How intelligent this girl was! It is extremely sad that now even elderly women do not have the intelligence to have their trust in Allah. Instead, they depend on His creation by thinking that a certain person will benefit them or a certain person will help them. For the sake of Allah put your hearts in order.

Satt al-Mulûk

She was from Arabia. All the *'auliyâ'* and *'ulamâ'* of her time used to honour her. Once she went to visit Baytul Maqdis. At that time, a sûfi by the name of 'Alî bin 'Albas Yamânî was present over there. He says: "I was in the *musjid* when I saw a thread filled with *nûr* extending from the sky to the dome of the *musjid*. When I went to look, I saw this woman offering salât under the dome and the thread was attached to her."

Lesson: This *nûr* was the *nûr* of piety. It is formed in the heart of all pious persons. At times, Allah displays this *nûr* outside as well. But the actual place of this *nûr* is the heart. O women! Adopt piety, do good deeds and stay away from that which is prohibited.

The slave-girl of 'Abû 'Âmir Wâ'iz

He says: "I saw a slave-girl being sold at a very cheap price. She was pale in colour and her stomach and back were almost joined (describing how thin and skinny she was). Her hair had become stuck together due to the dirt that was on it. I felt sorry for her and purchased her. I said to her: 'Go to the market and purchase some goods for *Ramadân*.' She replied: 'All thanks is due to Allah that the entire year is equal in my eyes.' She used to fast during the day and engage in *'ibâdah* at night. When 'îd approached, I intended purchasing something for her. She said: 'Your temperament is such that you are very attached to the world.' She then commenced offering salât. She recited a verse which made mention of hell. Upon reading this verse, she sneezed and fell down dead."

Lesson: This is what you call fear of Allah. Be that as it may, it is beyond us to adopt such fear. However, the minimum you can do is that you should abstain from sins irrespective of whether they be connected with the limbs, with the heart or with the tongue.

Note: We have now mentioned the lives of 100 women: 25 from the previous *ummahs*, 15 that were of Rasûlullâh *sallallâhu 'alayhi wa sallam* family, 25 that were present in his time, 10 that came after him and who had great love for *Dînî* knowledge, and 25 that were inclined to sûfism. There are many other stories, but these will be sufficient in order to learn a lesson from them.

THE DISTINGUISHING CHARACTERISTICS OF

WOMEN FROM THE QURAN AND HADÎTH

Up to now, we have mentioned the stories of 100 women. The purpose of these stories was to show their good characteristics. We felt it would be suitable to quote Quranic verses and Ahâdîth which mention the characteristics of pious women, their praiseworthy mannerisms, and their status. When women read these and realize that Allah and His Rasûl *sallallâhu 'alayhi wa sallam* has specifically mentioned them, their hearts will be filled with joy and they will have a greater desire for good deeds and good characteristics, and even difficult matters will become easy for them.

Quranic verses

Allah has said that those women who are Muslims, who put their *îmân* in order, who are obedient, who give in charity, who fast, who protect their honour and chastity, who remember Allah abundantly - Allah has set aside forgiveness and a great reward for them.

Allah has said that pious women have the following qualities: they are obedient, and they protect their honour even if the husband is not at home. Allah has further stated that such women are good women, who are steadfast on the *Sharî'ah*, whose beliefs are in order, who are obedient, if they commit any act that is contrary to the *Sharî'ah* they repent immediately, who occupy themselves in the *'ibâdah* of Allah, and who fast.

Ahâdîth

1. Rasûlullâh *sallallâhu 'alayhi wa sallam* said: "Allah's mercy descends on a woman who wakes up for *tahajjud* and awakens her husband as well."

2. Rasûlullâh *sallallâhu 'alayhi wa sallam* said: "The woman who passes away in her virginity, while delivering a child or while in her *nifâs* shall receive the status of a martyr."

3. Rasûlullâh *sallallâhu 'alayhi wa sallam* said: "The woman who loses three of her children and exercises patience considering it to be an act of reward, will be entered into *jannah*." A woman asked: "What if she only loses two children in this way?" He replied: "The reward for two is the same." Another narration mentions that a Sahâbî asked about one child and Rasûlullâh *sallallâhu 'alayhi wa sallam* also mentioned a great reward for such a mother.

4. Rasûlullâh *sallallâhu 'alayhi wa sallam* said: "The woman who miscarries, that child will draw its mother towards *jannah* as long as she exercises patience hoping to be rewarded."

5. Rasûlullâh *sallallâhu 'alayhi wa sallam* said: "The best possession is a pious wife: when the husband looks at her he is pleased with her, when he orders her to do something she obeys, when the husband goes out, she protects her honour and chastity and remains in her home."

6. Rasûlullâh *sallallâhu 'alayhi wa sallam* said: "Among the Arab women, the women of the Quraysh surpass all other women in two aspects: they are very compassionate to their children and they protect the wealth of their husbands."

Lesson: We learn from this that women should possess these two characteristics. These days, women spend the wealth of their husbands very lavishly. They should display far more compassion and attention to reforming their habits and mannerisms than what they display for their children's food and clothing. If they do not do this, their compassion and tenderness will be incomplete.

7. Rasûlullâh *sallallâhu 'alayhi wa sallam* said: "Marry virgin women because their relationship with their husbands is soft and tender, and they are pleased with the minimum that is spent on them."

Lesson: We learn from this that modesty, consideration and contentment are good characteristics in a woman. This does not mean that one should not marry widows. Instead, this is actually in praise of virgin women. There are certain Ahâdîth in which Rasûlullâh *sallallâhu 'alayhi wa sallam* made *du'â* for a certain Sahâbî for marrying a widow.

8. Rasûlullâh *sallallâhu 'alayhi wa sallam* said: "When a woman offers her five times *salât*, keeps the fasts of *Ramadân*, safeguards her honour, and obeys her husband; she can enter *jannah* from whichever door she wishes."

Lesson: This means that if she is steadfast on the necessary forms of *'ibâdah*, there is no need to engage in other forms of *'ibâdah* which are very taxing. The status and reward that one receives for engaging in the other forms of *'ibâdah* can be obtained by a woman by merely obeying her husband, tending to her children, and fulfilling her domestic tasks.

9. Rasûlullâh *sallallâhu 'alayhi wa sallam* said: "The woman who passes away in such a state where her husband is pleased with her will enter *jannah*."

10. Rasûlullâh *sallallâhu 'alayhi wa sallam* said: "The person who has been blessed with four things has in fact been blessed with the treasures of this world and the hereafter. They are: a grateful heart, a tongue that remembers Allah, a body that exercises patience at the time of calamities and difficulties, a woman who does not cause any taint or blemish with regard to her honour and her husband's wealth."

Lesson: In other words, she should not lose her honour nor should she spend her husband's wealth without obtaining his pleasure.

11. Rasûlullâh *sallallâhu 'alayhi wa sallam* said: "A noble and rich woman who is widowed and yet becomes dirty on account of serving and rearing her children to such an extent that they mature and live on their own or pass away, shall be close to me in *jannah* just as the index finger and middle finger are close to each other."

Lesson: This does not mean that there is more reward for a woman to abstain from remarrying. What this means is that if a woman feels that by her remarrying, her children will go astray and she has no inclination towards beautifying herself and no desires, then this will be her status.

12. A person said to Rasûlullâh *sallallâhu 'alayhi wa sallam*: "O Rasûlullâh! A certain woman offers plenty of *nafl salâts*, fasts abundantly and gives a lot in charity. However she causes much verbal harm to her neighbours." He replied: "She will go into *jahannam*." The same person then said: "A certain woman does not offer many *nafl salâts*, does not fast abundantly nor does she give a lot in charity; she merely gives pieces of *panîr* (a type of cheese) in charity. However she does not cause any harm to her neighbours." He replied: "She will go into *jannah*."

13. A woman came to Rasûlullâh *sallallâhu 'alayhi wa sallam* with two children, one she was carrying and the other she was holding by the hand. Upon seeing this scene, he said: "These women bear the children in their

wombs, thereafter they give birth to them, and thereafter they display so much of love and compassion for them. Had their relationship with their husbands not been bad, and had they offered their *salâts* regularly, they would have went directly into *jannah*."

A selection of Ahâdîth from *Kanzul 'Ummâl*

1. Rasûlullâh *sallallâhu 'alayhi wa sallam* addressed women and said: "Aren't you pleased that when a woman falls pregnant through her husband and he is happy with her falling pregnant, she will receive a reward equal to a person fasting in the path of Allah and engaging in *'ibâdah* at night in the path of Allah? When she experiences labour pains, the things which are kept in store for her and which will provide her with comfort are not known to all those in the heavens and the earth. Thereafter when the child is born, for every drop of milk that he drinks and each time that he sucks her breast, one reward will be recorded in her favour. When the mother has to wake up at night on account of the child, she will receive the reward of freeing 70 slaves in the path of Allah. O Salâmat! Do you know who these women are? They are those who, despite being pious and delicately brought up, are obedient to their husbands and are not ungrateful to them."

2. Rasulullah *sallallahu alayhi wa sallam* said: "When a woman gives anything in charity from her husband's house without destroying it, she will be rewarded on account of her giving. The husband will also be rewarded because it is his hard-earned money. The person who has been entrusted to distribute the charity will also receive a similar reward. No one's reward will decrease on account of the other."

Lesson: A woman should not be under the misconception that if the income is the husband's she would not receive any reward.

3. Rasûlullâh *sallallâhu 'alayhi wa sallam* said: "O women! Your *jihâd* is performing *hajj*."

Lesson: Look at the concession that he has given. That is, by performing *hajj*, in which they do not have to bear the difficulties of *jihâd*, they receive the reward of waging *jihâd* which is the most difficult form of *'ibâdah*.

4. Rasûlullâh *sallallâhu 'alayhi wa sallam* said: "There is no *jihâd* on women, no *jumu'ah*, nor do they have to accompany the *janâzah*."

Lesson: Here again, look at the rewards that they receive by merely staying at home.

5. When Rasûlullâh *sallallâhu 'alayhi wa sallam* took his wives on *hajj*, he said to them: "This *hajj* is sufficient for you. Now you must remain on your mats (i.e. in your homes)."

Lesson: This means that they should not undertake any journey without any dire need to do so.

6. Rasûlullâh *sallallâhu 'alayhi wa sallam* said: "Allah loves the woman who has love and affection for her husband and safeguards herself from other men."

Lesson: This means that she should not consider it below her dignity to express her love and adulation for her husband as is the habit of certain proud and haughty women.

7. Rasûlullâh *sallallâhu 'alayhi wa sallam* said: "Women are also parts of men."

Lesson: It is a well-known fact that Hawwâ was created from Âdam *'alayhimas salâm*. The meaning of this Hadîth is that rules that are applicable to men are applicable to women as well, except for certain specific rules.

Based on this, even if their virtues are not mentioned separately, then too there is nothing to complain about. The virtues for good deeds which are mentioned with regard to men are applicable to women as well.

8. Rasûlullâh sallallâhu ‘alayhi wa sallam said: "Allah has prescribed jealousy for women and *jihâd* for men. If a woman exercises patience with *îmân* in the hope for reward on account of a certain action which may cause her to be jealous, such as her husband marrying a second wife, then she will receive the reward of a martyr."

Lesson: Look at the great reward that a woman receives on account of a little self-control and patience as opposed to the man who has to undergo so many difficulties to receive that reward (i.e. the reward of a martyr).

9. Rasûlullâh *sallallâhu ‘alayhi wa sallam* said: "By doing your wife's work you will receive the reward of charity."

Lesson: Look at how the *Sharî‘ah* has shown you the ways of providing comfort to women. It has promised to reward you in such a way that every Muslim will provide comfort to his wife in the hope for this reward.

10. Rasûlullâh *sallallâhu ‘alayhi wa sallam* said: "The best woman is the one whom when her husband looks at her he is pleased with her, when he orders her to do something she obeys him, and she does not displease him by doing anything contrary regarding his wealth and honour."

11. Rasûlullâh *sallallâhu ‘alayhi wa sallam* said: "May Allah have mercy on women who wear *izâr*."

Lesson: On account of *purdah*, wearing the *izâr* is something that is natural to women. Despite this, Rasûlullâh *sallallâhu ‘alayhi wa sallam* has made *du‘â* for such women. This is a great form of compassion towards women.

12. Rasûlullâh *sallallâhu ‘alayhi wa sallam* said: "The immorality of one woman is equal to the immorality of 1000 men. The piety of one pious woman is equal to the *‘ibâdah* of 70 *’auliyâ’*."

Lesson: Look at the immense reward for a mere small act. If this is not in consideration of women then what is it?

13. Rasûlullâh *sallallâhu ‘alayhi wa sallam* said: "The fulfilling of domestic tasks by a woman can cause her to reach the stage of *jihâd - Inshâ’ Allah*."

Lesson: How marvellous! There is no end to the bounties of Allah Ta‘âlâ.

14. Rasûlullâh *sallallâhu ‘alayhi wa sallam* said: "The best woman among you is the one who is untainted with regard to her honour and chastity, and who loves her husband."

Lesson: To love the husband is actually happiness of the heart. Despite this, there is virtue and reward in it.

15. A person said to Rasûlullâh *sallallâhu ‘alayhi wa sallam*: "O Rasûlullâh! I have a wife. When I go to her, she says to me: 'Welcome to my chief and the chief of my household.' When she sees me sad and sorrowful, she says: 'Why are you worrying about the world? Your hereafter is being made easy for you.'" Upon hearing this, Rasûlullâh *sallallâhu ‘alayhi wa sallam* said: "Inform her that she is from among all those who are working for Allah (i.e. doing good deeds) and she is receiving half the reward of those waging *jihâd*."

Lesson: Look at the immense reward she received for this insignificant gesture of hers (which caused comfort to her husband).

16. ’Asmâ’ bint Yazîd Ansâriyyah relates that she addressed Rasûlullâh *sallallâhu ‘alayhi wa sallam* saying: "O Rasûlullâh! I have been sent as an envoy by other women. They are saying that men have surpassed us on account of their attending the *jumu'ah salât*, congregational salât, visiting the sick, attending the *janâzah*, *hajj*, *‘umrah*, and defending the borders of the Islamic state." He replied: "Go back to these women and inform them that for them to beautify themselves for their husbands or fulfil the marital relationships with them, to search for those things which will cause the husband to be pleased with them, and to be obedient to the husband equals all the above actions (which are carried out by men)."

17. Rasûlullâh *sallallâhu ‘alayhi wa sallam* said: "The reward that a woman receives from the time that she falls pregnant until she delivers the child and commences breast-feeding is equal to the person who is guarding the borders of the Islamic state and who has to be ever ready to wage *jihâd*. If this woman dies in the course of this period, she will receive the reward of a martyr."

18. Rasûlullâh *sallallâhu ‘alayhi wa sallam* said: "When a woman breast-feeds her child, the reward that she receives for every sip is as if she has given life to a dead person. When she commences breast-feeding, an angel taps her on her back (a form of congratulation) and says to her: 'All your past sins are forgiven. Now whatever you do will be recorded from the very beginning.'" That is, the sins that you may commit will be written for the future. Minor sins are referred to in this context. However, having one's minor sins forgiven is no small feat.

19. Rasûlullâh *sallallâhu ‘alayhi wa sallam* said: "O women! Remember that the pious among you will enter *jannah* before the pious men. (Later when their husbands will enter *jannah*) they (the pious women) will be given a bath, perfumed and then handed over to their husbands on red and yellow conveyances. They will have children with them who will be like scattered pearls."

Lesson: O women! What greater virtue do you wish to have? You have already reached *jannah* before the men. Obviously, the prerequisite is that you should become pious and this is not difficult.

20. Rasûlullâh *sallallâhu ‘alayhi wa sallam* said: "The woman whose husband is not at home, and she safeguards her honour, abandons beautifying herself, remains at home, abandons everything that is considered to be a form of beautification and offers *salât* with steadfastness will rise on the day of judgement as a virgin. If her husband was a true believer, she will be his wife in *jannah*. If he was not a true believer, e.g. if he passed away without *îmân*, Allah will perform her *nikâh* with a martyr."

21. Abû Dardâ' *radiyallâhu ‘anhu* narrates: "My friend, Abul Qâsim *sallallâhu ‘alayhi wa sallam*, made me a bequest. He said: 'Continue spending on your house folk according to your ability.'"

Lesson: Those who act miserly when it comes to spending on their wives despite being able to spend should ponder over this Hadith.

22. ‘Alî *radiyallâhu ‘anhu* says: "A person will not become a manager over his house as long as he does not worry about how the house folk clothed themselves or how they extinguished the fire of hunger."

Lesson: Those men who do not worry about their house folk due to their (men) selfishness should take a lesson from these words of Hadrat ‘Alî.

Additional Ahâdîth from Mishkât

23. Abû Hurayrah *radiyallâhu ‘anhu* narrates that Rasûlullâh *sallallâhu ‘alayhi wa sallam* said: "Accept my advice of kindness towards women because they have been created from a rib...."

Lesson: In other words, do not expect to straighten them completely. Exercise patience over their lower understanding. Look at how we have been commanded to take them into consideration and be lenient towards them.

24. Abû Hurayrah *radiyallâhu 'anhu* narrates that a believing man should not despise a believing woman (i.e. his wife) because if he does not like a certain habit or trait of hers, he is bound to like some other habit of hers.

Lesson: In other words, he should think about this and thereby exercise patience.

25. 'Abdullâh bin Zam'ah narrates that Rasûlullâh *sallallâhu 'alayhi wa sallam* said: "Do not strike your wife as you would your slave and thereafter engage in sexual intercourse with her at the end of the day."

Lesson: In other words, if you do this, how will she show affection towards you?

26. Hakîm bin Mu'âwiyah narrates from his father that he said: "O Rasûlullâh! What rights do our wives have over us?" He replied: "When you eat, you must also feed them. When you clothe yourself, you should also clothe them. Do not strike them on their faces. If you have any quarrel with her, it should be left in the house." In other words, if you have any quarrel with her, this quarrel should not go out of the house (or should not be mentioned to anyone).

27. Abû Hurayrah *radiyallâhu 'anhu* narrates that Rasûlullâh *sallallâhu 'alayhi wa sallam* said: "The best among the believers is he whose character is the best. And the best among you is the one who is best with his wife."

ADVICES FROM THE QURAN AND HADITH CONCERNING CERTAIN SHORTCOMINGS OF WOMEN

When we mentioned the good characteristics of women, one can deduce that there are certain shortcomings which are also found in them. These shortcomings cause a blemish on their piety and spirituality. We will mention these shortcomings which have been referred to by Allah and His Rasûl *sallallâhu 'alayhi wa sallam* and regarding which they have advised against. In doing this, *Inshâ' Allah*, women will adopt a repugnance for these evil habits and thereby attain total piety.

Quranic verses

Allah says that the women regarding whom you know will not obey you should first be advised. If they do not take heed, abstain from sleeping, sitting, etc. with them. If they still do not take heed, strike them. If they obey you thereafter, do not search for things in order to cause harm to them.

Lesson: We learn from this that it is a very evil practice to disobey the husband.

Allah says that when you walk, you should not stamp your feet on the ground causing the jewellery to tinkle, whereby strangers may able to deduce (who is walking, the age of the person, etc.).

Lesson: It is not permissible to wear tinkling jewellery at all. This verse is in reference to those that do not tinkle on their own, but do so when they touch other jewellery. One should understand well that if one has to be so cautious with regard to the feet (which constitute just a part of the body), how much more cautious a woman will have to be with regard to her voice and the exposure of her body.

Ahâdîth

1. Rasûlullâh s̲allallâhu ‘alayhi wa sallam said: "O women! I have seen many of you in *jahannam*." They asked the reason for this. He replied: "You curse too much, you are ungrateful to your husbands, and when they give you anything, you despise it."

2. A woman who was in the presence of Rasûlullâh s̲allallâhu ‘alayhi wa sallam began cursing her fever (that she had contacted). He said: "Do not speak ill of your fever because your sins are forgiven because of this fever."

3. Rasûlullâh s̲allallâhu ‘alayhi wa sallam said: "If a woman who is in the habit of crying in a shouting manner does not repent from this action, she will rise on the day of judgement in such a state that oil will be wrapped around her body just as a dress is wrapped around her body. This oil will be such that it catches on fire very quickly and the entire body will be afflicted by scabies. In other words, she will receive two types of punishment - one is that her entire body will be covered with scabies, and the other is that the fire of *jahannam* will devour her."

4. Rasûlullâh s̲allallâhu ‘alayhi wa sallam said: "O women! No neighbour should despise anything that her neighbour sends to her even though it may be the hoof of a sheep."

Lesson: Many women have this evil habit of despising anything that is sent by their neighbours and cursing them as well.

5. Rasûlullâh s̲allallâhu ‘alayhi wa sallam said: "A woman was punished because of a cat. She had caught this cat and tied it up. She neither fed it nor let it free. It died panting (out of hunger and thirst)."

Lesson: Similarly, it is punishable for one to domesticate an animal and thereafter be negligent in feeding it and tending to it.

6. Rasûlullâh s̲allallâhu ‘alayhi wa sallam said: "Certain men and women engage in the *‘ibâdah* of Allah for sixty years. However, at the time of death they make a bequest *(was̲îyyah)* that is contrary to the *Sharî‘ah* and thereby become eligible for *jahannam*."

Lesson: For example, some people are in the habit of saying the following at the time of death: "A certain item of mine should be given to my grandson. Do not give it to my brother. The major portion of a certain item should be given to a certain daughter, while the other daughter should receive the lesser amount." All this is *h̲arâm*. The *masâ’il* related to bequests and inheritance should be found out from an *‘âlim* and acted upon. Never act contrary to that which the *Sharî‘ah* has prescribed.

7. Rasûlullâh s̲allallâhu ‘alayhi wa sallam said: "A woman should not meet another woman in such a state that she describes her to her husband in such a way as if he is looking at her."

8. Once, two of Rasûlullâh’s s̲allallâhu ‘alayhi wa sallam wives were sitting with him. A blind S̲ah̲âbi was approaching so he asked his wives to observe *purdah*. Out of surprise, both of them said: "He is blind!" Rasûlullâh s̲allallâhu ‘alayhi wa sallam replied: "But you are not blind, you can see him."

9. Rasûlullâh s̲allallâhu ‘alayhi wa sallam said: "When any woman causes distress to her husband in this world, the *h̲ûr* of *jannah* who has been set aside for this person says: 'May Allah destroy you. He is your guest, very soon he will leave you and come to us.'"

10. Rasûlullâh s̲allallâhu ‘alayhi wa sallam said: "I have not seen such women of *jahannam* who will be wearing clothes but will in fact be naked, they will walk in a proud swaying manner, they will tie their hair in

such a way that it appears to be plenty - like the hump of the camel - such women will not enter *jannah*, in fact they will not even get the fragrance of *jannah*."

Lesson: This means that when the pious women will go into *jannah*, these women will not go with them. It is possible for them to enter *jannah* later, but only through the *barakah* of *îmân*.

11. Rasûlullâh *sallallâhu 'alayhi wa sallam* said: "If a woman wears gold jewellery for show, she will be punished with the same jewellery."

12. Once Rasûlullâh *sallallâhu 'alayhi wa sallam* was on a journey when he heard the voice of someone cursing. He asked: "Who was that?" The people replied: "A certain woman who is cursing the animal that she is riding." Rasûlullâh *sallallâhu 'alayhi wa sallam* said: "Remove her from her camel and also remove all her possessions that are on it. According to her, this camel deserves to be cursed, so why is she using it?"

Note: Thus far, we have mentioned 5 Quranic verses and 52 Ahâdîth. At the beginning of this part, we mentioned many noble characteristics of Rasûlullâh *sallallâhu 'alayhi wa sallam*. It is necessary to adopt them all the time. In the previous parts of *Bahishti Zewar* we mentioned various pious acts and words of advice in great detail. Bear all these in mind and practise them. *'Inshâ' Allah*, you will attain great stages on the day of judgement. If not, you will meet the same fate as that of evil women. If at any time you are able to understand the Quran and Hadith, you will read incidents of many irreligious, evil-minded, disbelieving, and disobedient women. May Allah guide you and I to live like the pious, die among them, and be raised among them. *'Âmîn*.

SUPPLEMENT (B) TO BAHISHTI ZEWAR

When the eighth part (seventh of the English translation) of *Bahishti Zewar* was being written, I wrote stories of pious women and I had also written a few stories of evil women and women who had repented over their evil ways. However, on account of fearing that this book will get too lengthy, I only included the stories of pious women and at the end of the book I sufficed with writing on the shortcomings of women and giving them advice in this regard. The stories of evil women remained in their manuscript form and occasionally when I had reason to look at this manuscript I awaited an opportunity to print it. Coincidentally, a learned and experienced person of my village wrote an article on the shortcomings and defects of women with the intention of reforming their condition. Upon reading this article, I realized the importance of those stories which I had written but did not have the opportunity to print. I thought that it would be good to gather all those stories and include them in the eighth part as a supplement with the hope that such women will draw a lesson from these stories and thereby get the guidance of making *taubah*. Because the article that this person had written was a bit harsh and written in an angry tone, and at places he was a bit general, I wrote a balanced note in the beginning in order to compensate for this harsh tone and generality, and then his article was included. I have arranged this collection in the following manner: stories of evil women, stories of evil women who repented, thereafter the precautionary note, and then the article of that person. This collection could be regarded as a commentary of this part of *Bahishti Zewar*.

(Maulânâ) Ashraf 'Alî Thânwî

15 Muharram 1330 A. H.

The story of 'Unuq

This woman lived in the era of Âdam *'alayhis salâm*. She is the first person to commit adultery and thereby disgrace herself. Allah punished her in this world by sending huge snakes as big as elephants, huge scorpions as big as camels, huge vultures as big as donkeys from the unseen. They all came and ate her up together.

Lesson: Look at the consequence of this evil deed. No one should think that it is not possible to be punished in this way anymore. Remember that it is only because of Rasûlullâh *sallallâhu ‘alayhi wa sallam* that we are not punished so severely in this world. However, we will get all the punishments in the hereafter. When there is no doubt about the approach of the hereafter, how is it possible for us to be so neglectful? Furthermore, no one should be under the misconception that one is disgraced only because of adultery. In fact, Rasûlullâh *sallallâhu ‘alayhi wa sallam* is reported to have said that the eyes, the ears, the tongue, the hands, the feet and the heart also commit adultery. If a woman peeps at a strange man, the bride-groom or the marriage procession (in which there are men), this will be considered to be the sinning of the eyes. If, without any compelling reason, she freely converses with him, this will be considered to be sinning of the tongue. If she listens to a male's voice in order to satisfy her *nafs* or listens to him singing songs, this will be the sinning of the ears. If she touches a person with whom she was supposed to be observing *purdah*, or places her hand on his shoulder or head, this will be the sinning of the hands. If she walks in order to go and meet such a person or she walks in front of him so that he may see her, this will be the sinning of the feet. If she thinks about him or tries to remember him all the time, this will be the sinning of the heart. The consequences and sin of adultery will therefore also apply in these cases. One should fear the power and anger of Allah and safeguard oneself from all these evils.

The story of Wâ‘ilah

She is the wife of Nûh *‘alayhis salâm*. However, she did not accept *îmân*. When the flood commenced and water began gushing out of the ground, Nûh *‘alayhis salâm* asked the believers to board his ship. He went to his wife and son and asked them to accept *îmân* and thereby board the ship. However, they did not accept *îmân*, nor did they board the ship. In fact, they did not even believe that the flood was approaching and mocked at Nûh *‘alayhis salâm* for holding such a belief. When the flood came, both of them drowned.

Lesson: Mention of this woman has also been made in the Quran in the same way that despite her being the wife of an accepted servant of Allah (i.e. Nûh *‘alayhis salâm*), but because she did not tread the path of *Dîn*, her being his wife did not help her in any way and she was sent to *jahannam*. O women! Understand this well and do not depend on the piety of your husband, father, brother or son. As long as your *Dîn* and *îmân* are not in order, the piety of any of your relatives will be of no avail.

The wife of Lût *‘alayhis salâm*

She was also a *kâfir* and she used to help the *kuffâr* in their evil ways. When the time approached for Allah to send His punishment on the *kuffâr*, He sent angels to inform Lût *‘alayhis salâm*. They said to him: "Leave your residence the following morning because the punishment of Allah is about to descend on this village. Take the believers with you and leave this village on this very night. No one should look back at this village." Acting on the orders of Allah, Lût *‘alayhis salâm* left his village. This woman also joined them in order to save her life. When the time came for the punishment of this village, Allah caused stones to rain down on them and there was a great uproar. All the believers lowered their heads out of fear and continued on their way. No one looked around. However, this woman, who had relatives among the *kuffâr* and whose way of life was just like their's, looked around to see what is happening to those people. The moment she turned around, a stone pelted her and she fell down dead.

Lesson: The story of this woman has been related in the Quran in a similar manner to that of Nûh's *‘alayhis salâm* wife (whom we have mentioned previously). That is, despite her being the wife of a prophet, this did not help her in any way because she herself was not on the path of *Dîn*. O women! Understand this well. It is only **your** *îmân* and **your** *Dîn* that will be of any benefit to you. Some women spoil their *Dîn* on account of their relatives by maintaining close contact with their irreligious relatives. Look at this woman! On account of her love for her relatives she was destroyed and she lost her life and *îmân* as well. Had she accepted *îmân* and

abstained from looking back, she would have been saved from all calamities. Remember, you should not maintain any close contact with those who do not follow Allah and His Rasûl s̲allallâhu *'alayhi wa sallam*.

The story of S̲adûf

She was a *kâfir* woman in the time of S̲âlih̲ *'alayhis salâm*. Her ways and habits were not good. There was another woman whose ways and habits were similar to her's. She had many goats and other dairy animals in her house. It was the miracle of S̲âlih̲ *'alayhis salâm* that through the power of Allah, he took out a camel from a rock. A major portion of the water of that village was obtained from a particular well. All the animals were given water from this well. Ever since the camel was created, acting upon the orders of Allah, the town people specified turns for drawing water in such a way that one day all the animals will receive water, and the following day this camel alone will receive water from this well. The reason for this system was that this camel was very powerful and used to consume a lot of water. If it had to drink on one day, there would be nothing left for the other animals. All the *kuffâr* did not like this system of distribution. These two women whom we have mentioned above complained to another two men who were of similar character by saying: "We have the most number of animals but they have to remain without water for one full day. You try and sort out this problem and we will be pleased with you and obey you in whatever you say." These two scoundrels rounded up a few friends of theirs, concealed themselves on the path of the camel and awaited its arrival. This camel was on its way to drink water. When it came in line with these scoundrels, they pounced onto it with their swords. They chopped off its legs, causing it to fall to the ground. Once it fell down, they killed it with their swords. The moment this happened, the punishment of Allah descended on these people. On the first day, all their faces turned yellow, on the second day they turned red, and on the third day they turned black. On the fourth day there was a gigantic earthquake and fire began raining down from the skies. Thereafter, Jibra'îl uttered a piercing scream whereby all their hearts burst open, they all died and their bodies were reduced to ashes on account of the fire.

Lesson: Look! Because of the evil nature of two women, this calamity descended on every one. These two women planned this whole conspiracy because of their love for wealth.O women! Remove the love of wealth and possessions from your hearts. May Allah save you because we don't know from where the evil consequences of this (love) will cause a calamity. As far as possible, you should have hatred for such evil women in your hearts. If you have to converse with them or meet them, do not adopt a soft attitude towards them. If you do so, there is a fear of you also being afflicted if any calamity descends upon them. If you display displeasure and hatred towards them, you will save yourself from sin and the punishment of Allah.

The story of Arbîl

This woman was the wife of an idol-worshipping king during the time of Ilyâs *'alayhis salâm*. She herself was an oppressive and merciless woman. She had killed many prophets. She had a neighbour who was a pious person. He had an orchard on which he was dependent for his living. This orchard was very beautiful and all the people used to speak in praise of it. This woman was very jealous of this and was always planning to appropriate it and kill this pious person. Coincidentally, her husband went on a journey and left her behind. It was his habit of leaving her in charge of the affairs of the kingdom. When he embarked on this journey, he handed over the affairs of the kingdom to her. After he left, she rounded up a few persons and instructed them to falsely testify in court that this pious person had spoken against the king. It was the rule of the king that if anyone spoke against him and was proven guilty, he would be killed. This woman had this pious person arrested and brought to court. She said to him: "I have heard that you have spoken against the king." He denied this allegation. She called for those persons whom she had trained before-hand to testify against him. They came and testified that he had spoken against the king. This woman therefore had this innocent person killed and seized his orchard. When the king returned from his journey, Allah revealed to Ilyâs *'alayhis salâm* that he should go to the king and inform him that an innocent Muslim has been killed and his orchard has been seized. If the king and his wife repent and return the orchard to the person's inheritors, well and good. If not, Allah will

destroy them. When Ilyâs *'alayhis salâm* went and informed the king, he became very angry and instead of repenting, he became an enemy of Ilyâs *'alayhis salâm*. Eventually, Ilyâs *'alayhis salâm* left that place after Allah ordered him to do so. A few days later, the king's son fell ill and passed away. Before he could overcome this grief, another king invaded his kingdom, captured it, and killed him and all the other *kuffâr*.

Lesson: Look at the consequences of this. O women! It is an act of oppression to commit the following acts: to intend to take away something that belongs to someone else, to say something to someone wrongfully, to hit or harm someone wrongfully, to cause harm to someone by taunting him, or to make *ghîbah* of a person. You have read the consequences of all this. You should therefore safeguard yourself from all this.

The story of Nâ'ilah

There was a tribe by the name of Jurhum which had settled down in Makkah when Ismâ'îl *'alayhis salâm* was still a child. A woman by the name of Nâ'ilah belonged to this tribe. She had the audacity of committing adultery inside the *Ka'bah*. Allah's punishment descended on her and the man who committed this evil act and they both turned into stone. The name of this man was Isâf. The people carried them to Safâ and Marwah and placed one of them on Safâ and the other on Marwah. They did this so that the people will look at them and fear the punishment of Allah. They remained there for a long time. Eventually, a time came when ignorant persons began worshipping these two statues out of stupidity. It is for this reason that when Rasûlullâh *sallallâhu 'alayhi wa sallam* came, he had them removed and destroyed.

Lesson: May Allah save us from His anger. This is the consequence of disobeying Him. If a person is saved in this world, how will he save himself in the hereafter? We learn from this that it is more serious to commit a sin in a holy place. In the same way, it is more serious to commit a sin at a sacred time. Some people do not even give up sinning in *Ramadân* and other holy months and days. The result of this is that the punishment is greater irrespective of whether it is *ghîbah*, oppression, spending money in prohibited things, etc.

The story of the wife of Bal'am Bâ'ûr

He was a very pious and abstinent person who lived in Syria. When the Muslims who belonged to the tribe of Mûsâ *'alayhis salâm* joined Yûsha' *'alayhis salâm* in order to free Baytul Maqdis from the hands of the *kuffâr*, the people of that place went to Bal'am and asked him to make a *du'â* against the Muslims so that they may be defeated. However, he refused and said: "It is extremely evil for a person to make *du'â* against a prophet and his followers. I will never do it." The people then went to his wife with a lot of wealth and gold and told her to contrive a plan to influence her husband in making the *du'â*. Because of her greed for all that wealth, she went to her husband and seduced him in such a way that he agreed to make the *du'â*. The moment he decided to make the *du'â*, he became bereft of his *îmân* and his tongue drooped up to his chest. When the Muslims gained victory, Bal'am Bâ'ûr was also killed.

Lesson: Look at what an evil thing greed is. For the sake of wealth and gold this woman destroyed her *Dîn* and her husband as well in that he lost his *îmân* and his life. O women! Even today, women who are overwhelmed by greed ask their husbands to receive bribes and are extremely proud to say that they have a lot of jewellery and a lot of money without even thinking for a moment that both husband and wife are preparing themselves for hell.

The story of the woman who killed Yahyâ *'alayhis salâm*

There was a king who had a wife that had been married previously. This woman had a daughter from her previous marriage. When this woman became old, she felt that her husband (the king) will most probably become attracted to another woman. She therefore decided to get this daughter of hers married to her husband.

She even got her daughter to agree to this liaison. This daughter also began making plans to attract the king towards her with various strategies. He also became attracted towards her. When Yahyâ *'alayhis salâm* heard about this, he tried to stop the king from this. However, all three of them became his enemies and had him captured, brought before them, and be-headed. After this, the king decided to commit the prohibited act with this step-daughter of his. Yahyâ's severed head began speaking and said: "O you fool, she is not *halâl* for you!" But this wicked king paid no heed. Upon this, the blood from the head of Yahyâ *'alayhis salâm* began to boil and overflow and did not subside. The *'ulamâ* of that time said that as long as the blood of his killer is not made to flow (i.e. as long as they are not killed), this blood will not subside. There was a king of another neighbouring land. When he heard about this, he invaded this place and killed all the killers of Yahyâ *'alayhis salâm* and 70 000 other *kuffâr*. Only then did the flowing of that blood subside.

Lesson: May Allah save us from satanic acts. Can you see the consequences of following one's *nafs*: a prophet is killed, a sinful act is committed, even then the *nafs* was not satisfied, soon thereafter they were punished for this tyranny and all those people who had remained silent and did not express their displeasure at the actions of the king were all punished. We learn from this that following one's *nafs*, oppressing someone, and not expressing one's displeasure at seeing actions that are contrary to the *Sharî'ah* are actions that are extremely serious. One should safeguard oneself from all this. When the *nafs* prompts you to do something contrary to the *Sharî'ah*, don't ever obey it and don't ever abandon the *Sharî'ah*. Don't oppress anyone in any way irrespective of whether it is by causing him psychological harm, disgracing him or causing him financial harm - all this is considered to be oppression. If a person does anything contrary to the *Sharî'ah*, hate his action in your heart. If he cannot harm you in any way, show your dislike outwardly as well. By your liking such a person and maintaining contact with him, there is a fear that you will also be afflicted when he is punished.

The story of Shamsûn's Wife

When 'Îsâ *'alayhis salâm* was raised to the heavens, this Shamsûn was a very pious and abstinent person. Allah had blessed him with a lot of power. There was a *kâfir* king who was his enemy. He sent a message to Shamsûn's wife informing her that if she can capture Shamsûn and bring him to him, he will take her into his marriage. When Shamsûn fell asleep, this wretched woman fastened his hands and feet and handed him over to the *kuffâr*. They took him to the king. The king made an announcement that Shamsûn will be suspended on a cross and whoever wishes to see him may do so. Thousands of people gathered to watch this spectacle. It was at this time that Shamsûn made a *du'â*, the king's palace collapsed onto him, and he died. All the people rushed to remove the king's body from underneath the rubble. In the meantime, Shamsûn freed himself and reached safely home. Upon reaching home, he divorced his wife.

Lesson: Greed had completely overpowered this woman to the extent that she was even disloyal to such a good and pious husband. Despite this, she did not get what she desired for and even lost this good husband. This is how one is always punished for evil deeds. One should protect oneself from greed.

The story of the woman who accused Jurayj

In the time between the era of 'Îsâ *'alayhis salâm* and Rasûlullâh *sallallâhu 'alayhi wa sallam*, there was a pious person by the name of Jurayj. He occupied himself in the *ibaadah* of Allah at a young age. He distanced himself from society and built a house for his *'ibâdah* in a jungle. Once he was busy offering *nafl salât* when his mother came and called for him. Because he was occupied in his *salât*, he could not reply to her call. However, his mother did not know that he was busy in *salât*. She therefore became angry and said: "O Allah! Make it such that he sees the face of a prostitute." Since parents have a great right over the children, the ruling is that when they call for you while you are engaged in *nafl salât* and they do not know that you are busy in this *nafl salât*, you should break your *salât* and answer their call. However, Jurayj did not know this rule and therefore did not reply. In this way, he displayed a shortcoming in fulfilling the right of his mother. And it was

for this reason that she cursed him. On account of this, a few jealous persons went to a prostitute and asked her to disgrace Jurayj in some way or the other. She fell pregnant on account of an illicit relationship with someone and alleged that Jurayj is the father of the child. The people went to his house and completely destroyed it. They harassed Jurayj and informed him that this woman claims that you are the father of this child. Jurayj addressed this small breast-fed child by saying: "Who is your father?" This small child (who had not yet reached the age where he could speak) spoke and gave the name of a certain shepherd. Upon hearing this, all the people became staunch adherents of Jurayj. They began embracing him and told him that they will rebuild his house with gold. He replied: "No, make it with mud, just as it was previously." Eventually, they made him a house as it had been previously.

Lesson: Look at how that woman was disgraced by accusing a pious person and how Allah humiliated her. Don't ever accuse an innocent person. Some women have the habit of accusing another woman of adultery or stealing on the slightest suspicion. These are all sinful acts. We also learn that it is not good to curse the children all the time because we do not know when it will be accepted. Thereafter, the children are put into difficulty and on seeing this, the parents are also distressed. We also learn that parents have great rights over their children. These days, many people are neglectful in this regard. O women! Don't ever be neglectful in this regard, nor should you display any shortcoming in this regard.

A merciless woman from the Banû Isrâ'îl

It is mentioned in *Bukhârî* that Rasûlullâh *sallallâhu 'alayhi wa sallam* mentioned a story from the Banû Isrâ'îl. There was a woman who had caught a cat and kept it enclosed without feeding it, giving it anything to drink, or leaving it open so that it could catch rats and thereby fend for itself. This cat soon died out of extreme hunger. Allah admitted her into *jahannam*. It is mentioned in another narration that Rasûlullâh *sallallâhu 'alayhi wa sallam* saw this cat walking on this woman's chest and scratching her with its nails and claws.

Lesson: You have read the consequences of mercilessness. Do not be merciless irrespective of whether it be a human or an animal. However, if a dog or cat troubles you a lot, it will be permissible to strike it. But it is a great sin to tease it. Some hard-hearted persons domesticate parrots, mynahs, and other animals - they encage such animals and do not even worry about their food and drink. Furthermore, they have no concern over their need to be in the sun or in the shade, nor do they even worry about freeing them. The consequence of teasing an animal in this manner is also disastrous in this world. Such persons are prone to various difficulties and have no peace of mind. As for punishment in the hereafter, you have already read what happened to this woman. O women! Safeguard yourself from mercilessness.

An immoral woman from the previous Ummahs

'Uthmân *radiyallâhu 'anhu* narrates that there was a pious and abstinent person in the previous *ummahs*. An immoral woman desired him, so she sent her slave-girl to him with the following message: "I have engaged in a major financial transaction with someone. I need a witness for this purpose. There is a great reward in becoming a witness for the pleasure of Allah. Please come and make yourself a witness." This person was a simple-minded person. He therefore went to her house. The moment he entered her house, the slave-girl locked all the doors. When he went further, he saw that immoral woman sitting down with a bottle of alcohol at her side and a small boy next to her. When she saw him she said: "I did not call you to be a witness but to break your piety. Either engage in sexual intercourse with me, drink this alcohol or kill this boy." This poor pious servant was at a total loss, not knowing what to do in order to save his life. After pondering over the matter, he came to the conclusion that drinking the alcohol is the lightest of all the sins. The moment he drank the alcohol, he lost his senses and thereby committed the other two sins as well.

Lesson: Sins have a special relationship in the sense that once a person commits one sin, it leads him to other sins as well. It is for this reason that one should abstain from all sins irrespective of whether they be minor or major. If not, the doors of all other sins are opened. It has been noticed that a woman wishes to marry her children according to the norms and customs of that place or her family thinking that although it is contrary to the *Sharî'ah*, it is not such a serious thing. She also has the money which she had estimated that it would cost her to have this wedding. After thinking over all these matters, she commenced with the preparations. Upon embarking on the preparations, she encounters so many complications, that many major sins are also committed. At times, the expenses go beyond the actual estimation and she has to take loans on interest. At times, she may mix her money with that of her orphan children and spend it without differentiating between the two. It is *harâm* for her to spend their wealth. That very *harâm* wealth is used to feed her guests. Look at how one sin led to another. In the same way, all other sins lead to many other sins.

A deceitful woman from the Banû Isrâ'îl

Mûsû *'alayhis salâm* filled a well with water and made such a *du'â* that the water had such an effect that if an immoral woman had to drink that water, her face would turn black in colour and she would die immediately. The effect of this water remained even after the demise of Mûsâ *'alayhis salâm*. Once, a person suspected his wife of adultery. This suspicion of his was true. When the husband began talking about this and mentioned it to the judges of that time, they gave a ruling that she should drink the water from that well and summoned for her. She had another sister who looked very much like her. It was extremely difficult to distinguish the two. This woman deluded her sister into going on her behalf. She went and drank the water in the presence of everyone. Since she was pure, nothing happened to her and all the people were surprised. When she went home and met her impure sister, the moment her breath touched her, her entire face turned black. She died there and then, and everyone came to know of her treachery.

Lesson: Treachery and concealing something does not last for long. Allah definitely disgraces the person. O women! You should keep your heart pure in your speech and dealings, and your tongue (speech) true.

The story of Umme Jamîl

She is the wife of the *kâfir* Abu Lahab. She is mentioned in the Quran in *Sûrah al-Masad* (chapter 111). She bore so much of hatred towards Rasûlullâh *sallallâhu 'alayhi wa sallam* that she used to go into the jungle, bring thorny twigs and throw them at night on the path which Rasûlullâh *sallallâhu 'alayhi wa sallam* would take so that they may prick his feet. Once she was walking with the bundle of twigs on her head with the rope of the bundle under her chin so that the bundle does not open up. All of a sudden, the bundle fell backwards and the rope that was under her chin slipped to her throat. It strangled her and she died.

Lesson: May Allah save us. The consequences of hatred and malice towards the *Dîn* and pious people are terrible in this world and in the hereafter as well. Some women are in the habit of rejecting the *masâ'il* that are taught by the *'ulamâ*. They mock at those who act on these *masâ'il*. This specifically happens when they act upon the *masâ'il* that are connected to weddings and funerals or advices in this regard. They do not like this advice and feel insulted. This is also regarded as bearing hatred towards the *Dîn*. You have already read the consequences of this in this world and in the hereafter. Repent from such actions and abstain from them in the future.

The story of the women who were killed on the day that Makkah was conquered

Makkah was under the control of the *kuffâr*. Rasûlullâh *sallallâhu 'alayhi wa sallam* expelled them and took control over Makkah. This incident is known as the conquest of Makkah. There were many women among these *kuffâr* who used to sing poems and songs denouncing Islam. Rasûlullâh *sallallâhu 'alayhi wa sallam* issued an

order to have such women killed wherever they are found. Among them, these four women were killed: Qarîbah, Fartanah, Arît, and Umme Sa‘d.

Lesson: Our Rasûl sallallâhu *‘alayhi wa sallam* was extremely merciful and noble. He also prohibited the Muslims from killing the *kuffâr* women who participated in the battles. However, the evils of these four women were so extensive that it became the order of Allah that they be killed because Rasûlullâh *sallallâhu ‘alayhi wa sallam* did not do anything without the order of Allah. The crime that they committed was that they denounced Islam and combined this with poetry and singing. Even today, some women have this sickness of saying whatever they wish against the *Sharî‘ah*. Some women even sing songs against the *‘ulamâ*. They should fear the consequences of this.

The story of Zaynab bint Hârith

There was a place by the name of Khaybar which was inhabited by Jews. Rasûlullâh *sallallâhu ‘alayhi wa sallam*had waged a war against them and defeated them. Rasûlullâh *sallallâhu ‘alayhi wa sallam* remained behind after the victory. A Jewish woman by the name of Zaynab came to him and gave him some food as a gift. This wretched woman had mixed some poison in that food. Rasûlullâh *sallallâhu ‘alayhi wa sallam* and a few of his Sahâbah began eating it. Through the power of Allah, he realized that this food had been poisoned. He immediately withdrew his hand and ordered his Sahâbah to stop eating. However, one Sahâbî had already died because of this poisoning. The effect of this poison remained with Rasûlullâh *sallallâhu ‘alayhi wa sallam* and eventually became the cause of his death as well. It is mentioned in some books of Hadith that after the Sahâbî died, this woman was questioned and she admitted to poisoning the food. She was therefore killed.

Lesson: The enmity of this woman towards Islam led her to this treacherous act. O women! Don't ever have evil thoughts about Islam and the *Sharî‘ah*. You should accept it happily.

The story of Labîd's (a Jew) daughters

They all agreed to practice black magic in order to kill Rasûlullâh *sallallâhu ‘alayhi wa sallam*. He was saved from being killed but the effect of this was that his memory became weak - not in *Dînî* matters but with regard to eating, drinking, sitting, walking, etc. Thereafter, Allah revealed *Sûrah al-Falaq* (chapter 113) and *Sûrah an-Nâs* (chapter 114). Through the *barakah* of these two sûrahs, the effect of this black magic disappeared completely.

Lesson: The enmity of these people towards *Dîn* debased them to the extent that they even planned to kill Rasûlullâh *sallallâhu ‘alayhi wa sallam*. Don't ever bear any hatred towards the *Dîn* and the pious.

The story of Salmâ bint Mâlik

This woman had become a Muslim in the era of Rasûlullâh *sallallâhu ‘alayhi wa sallam*. He had predicted that she will not remain a Muslim. After the demise of Rasûlullâh *sallallâhu ‘alayhi wa sallam* she became crazed in establishing her own government and turned away from Islam. Many other *kuffâr* joined her. Eventually, the Muslim armies invaded her place and killed her together with her followers.

Lesson: Just as love for wealth can lead one astray, so can the desire to become a leader. Look at this woman who destroyed her religious and worldly life. O women! Consider yourself to be the lowest and adopt humility. Through this, Allah will bless you with honour in both the worlds.

The story of Qatâmah

There is a heretical group which is known as the Kharijites. Kharijites claim to be Muslims but many of their beliefs are contrary to the *Dîn*. This group sprung up during the caliphate of ‘Alî *radiyallâhu ‘anhu*. He fought many battles against these Kharijites. They were his great enemies. Once, three members of this group got together in Makkah. At that time, ‘Alî *radiyallâhu ‘anhu* was living in Kûfah. They made a plan to kill him and two other Sahâbah. One person by the name of ‘Abdur Rahmân bin Muljim volunteered to kill ‘Alî *radiyallâhu ‘anhu*. He went to Kûfah for this purpose. On reaching there, he met this wretched woman. After seeing her, he proposed to her. She replied: "If you can pay me my dowry, I will accept." He asked: "What do you want as dowry?" She replied: "You will have to kill ‘Alî." This woman was a Kharijite. Her father, brother, uncle and husband were killed by ‘Alî *radiyallâhu ‘anhu* in battle. They were all Kharijites as well. It was for this reason that she had made this request. This person accepted her request, went to the musjid before the *fajr salât*, and concealed himself behind the door. When ‘Alî *radiyallâhu ‘anhu* entered the musjid, this person came out, struck him with his sword and escaped. ‘Alî *radiyallâhu ‘anhu* passed away on account of this wound. Later, this person was caught and killed.

Lesson: If this woman had any love for her *Dîn*, she would not have had any animosity towards ‘Alî *radiyallâhu ‘anhu* on account of the irreligiousness of her relatives. However, she herself was irreligious and therefore committed this crime. O women! Create love for the *Dîn* in your hearts. If not, major sins will be committed out of irreligiousness.

The story of Ju‘dah bint Ash‘ab

She is the wife of Hasan *radiyallâhu ‘anhu*. She destroyed herself in the following way: Yazîd who was an enemy of Hasan deluded her into poisoning her pious husband. Yazîd had deluded this wretched woman by promising to marry her and giving her 100 000 *dirhams*. The strength of the poison cut his intestines and liver in such a way that they were excreted from his anus. He bore this difficulty for forty days and passed away. Thereafter, this woman sent a message to Yazîd asking him to fulfil his promise. He sent a clear reply that he is unable to keep her with him. In short, apart from committing the sin, this unfortunate woman was not even able to fulfil her worldly dreams.

Lesson: O women! All these evils took place because of love for the world. Whatever one acquires out of greed is always considered to be little (i.e. one is never satisfied). Remove this sickness from the heart and cleanse your heart from the desire of wealth, possessions, jewellery, clothing, etc.

Note: Thus far we have mentioned the stories of 20 evil women. We will now mention the stories of women who were evil in the beginning but reformed their ways later in life.

The story of Zulaykhâ

She was first married to the governor of Egypt. The governor had purchased Yûsuf *‘alayhis salâm* and handed him over to her, asking her to rear him as she would her own child. She began having evil thoughts but Allah saved Yûsuf *‘alayhis salâm*. Thereafter, the governor felt it would be better to imprison Yûsuf *‘alayhis salâm*. Later, when the king of Egypt released him, the latter sent a message to the king asking him to ask the woman about him. When the king asked her, she replied that Yûsuf was innocent and that it was she who was at fault. Eventually, when Yûsuf *‘alayhis salâm* became the king and the governor had died by then, he married Zulaykhâ. Two daughters by the name of Ifrâ'îm and Mîshâ'îm were born to them.

Lesson: Look at what a great quality honesty is that when she had falsely accused Yûsuf *‘alayhis salâm*, her difficulties and problems continued to increase daily. When she spoke the truth, Allah cut off all her difficulties and opened the doors for her success in the following way: her husband passed away, Yûsuf *‘alayhis salâm*

became the king, and he married her. O women! Always speak the truth. If you make a mistake or commit a wrong, repent immediately. Do not be persistent in the mistake and do not be proud to admit your fault.

The story of a woman who was deluded by Qârûn

In the time of Mûsâ *alayhis salaam* there was a very rich and miserly person by the name of Qârûn. When Mûsâ *'alayhis salâm* asked him to pay his *zakât*, he became angry and displayed animosity towards him. This wretched man went to the extent of trying to taint the honour of Mûsâ *'alayhis salâm*. He got hold of an immoral woman, gave her a lot of money and jewellery and deluded her into accusing Mûsâ *'alayhis salâm* of committing adultery with her. She agreed to this plan. Once Mûsâ *'alayhis salâm* was delivering a lecture and explained that one is punished in a certain way for a certain sin. Qârûn stood up from his place and shouted: "If you commit such a sin, what will happen?" Mûsâ *'alayhis salâm* replied: "I will receive the same punishment." Upon this he said: "A certain woman accuses you of the same thing." This woman was also present. Mûsâ *'alayhis salâm* addressed her saying that she should take an oath and speak the truth. She began fearing Allah and said: "O prophet of Allah! You are pure and innocent. He had given me so much of money and jewellery and prompted me to accuse you. I repent and become a Muslim now." Mûsâ *'alayhis salâm* became very angry at him and made a *du'â* to Allah against Qârûn. Qârûn was devoured by the earth together with his wealth and was despatched to *jahannam*.

<u>Lesson</u>: When Allah guides a person towards *taubah* and adopting the straight path, the means to fulfil this are provided there and then. The fear of Allah is the root of guidance and repentance. O women! Develop this in your hearts and everything will be made easy for you.

The story of a woman who admitted her sin

A woman came to Rasûlullâh <u>s</u>*allallâhu 'alayhi wa sallam* and said that she was deluded by *shay<u>t</u>ân* into committing adultery. The ruling of the *Sharî'ah* in this regard is that if a husband or wife commit adultery, he or she should be stoned to death. This woman knew this ruling and also understood that although she will lose her life by admitting to this sin, her fear of the punishment of the hereafter prompted her to come to Rasûlullâh <u>s</u>*allallâhu 'alayhi wa sallam*. She related the entire incident to him so that he may mete out the punishment and thereby purify herself. Another ruling of the *Sharî'ah* is that if someone admits to committing a sin, the person should be deferred. Based on this, Rasûlullâh <u>s</u>*allallâhu 'alayhi wa sallam* deferred this woman. However, she was so courageous that she came again and again admitting her sin and asking him to mete out the punishment. This woman was pregnant at that time so she was given a respite until the child is born and weaned. Once the child was weaned, she presented herself to Rasûlullâh <u>s</u>*allallâhu 'alayhi wa sallam* out of her own accord so that he may mete out the punishment. At this stage, the punishment of stoning till death was meted out to her. When she died, someone uttered a few bad words about her. Rasûlullâh <u>s</u>*allallâhu 'alayhi wa sallam* replied: "Do not utter any evil about her. Her *taubah* is so great in the sight of Allah that if it were to be distributed among 70 people it would have been sufficient for their salvation. What can be greater than the fact that she gave her life for the sake of Allah Ta'ala."

<u>Lesson</u>: The fear of Allah is a very great bounty. Allâhu Akbar! What a great burden this woman bore. May Allah also give us the good fortune of abandoning sins and making *taubah*. Now there are no standard bearers of the *Sharî'ah*. One should repent over the sins that are committed against Allah. We also learn from this story that we should not look down upon someone who has made *taubah*, nor should we criticize the person. This is a major sin.

The story of a woman who repented for stealing

‘Â'ishah *ra<u>d</u>iyallâhu ‘anhâ* narrates that Rasûlullâh *<u>s</u>allallâhu ‘alayhi wa sallam* had chopped off the hand of a woman who had stolen something. Thereafter, this woman used to come to my house. Whenever she wished to say anything to Rasulullah *sallallahu alayhi wa sallam*, she used to say it to me and I used to pass over her message to him. In other words, she had made a good *taubah* from the bottom of her heart.

<u>Lesson</u>: Look at how clean-hearted she was that despite bearing such a great difficulty from the *Sharî‘ah* and Rasûlullâh *<u>s</u>allallâhu ‘alayhi wa sallam*, she did not bear any grudge towards him. This is how *îmân* and *taubah* should be - that one should not have any ill feeling on account of the ruling of the *Sharî‘ah*. When one is afflicted by a calamity on account of a punishment from the *Sharî‘ah*, one should not complain to Allah. Instead, one should remember one's fault and be ashamed of it.

The story of Sajâ<u>h</u>

After the demise of Rasûlullâh *<u>s</u>allallâhu ‘alayhi wa sallam* she concocted the madness of claiming prophethood. Many dim-witted persons joined her. There were many encounters which took place with her. Eventually she was unable to fight the Muslim armies any longer. She became a Muslim and repented.

<u>Lesson</u>: Glory be to Allah! What a great thing *taubah* is. There isn't any sin that is greater than claiming prophethood. But when she repented and accepted Islam, this sin was also forgiven. O women! Do not delay in repenting. We also learn that it is a great evil to consider yourself to be great. It was the desire to become a leader over many people that prompted her to claim prophethood. May Allah save us from this. It is best for one to consider oneself to be the lowest.

<u>Note</u>: We have now mentioned the stories of five evil women who repented over their sins and thereby completed the stories of 25 women.

A precautionary note

The condition of women that has been written in the following article is not applicable to all women but to evil women only. As opposed to these women, we also find women who fulfil the following qualities which Allah has mentioned in regard to them - women who surrender themselves unto Allah, who truly believe, devoutly obey His will, turn (unto Him) in repentance (whenever they have sinned), worship (Him) alone, and go on and on (seeking His goodly acceptance)...In the same way you get certain men who are unrivalled in their oppression, hard-heartedness, destroying the rights of others, vagrancy, and shamelessness. Their wives exercise patience with modesty and remain silent (over their husbands' evil ways).

The purpose of quoting this article which has been written by my fellow village person is that if any woman possesses the shortcomings that are mentioned therein, she should take heed and try to reform her ways. Alternatively, the man should try to reform her in a good and favourable manner. This is because the knowledge of the husband is necessary for reformation. And Allah knows best. We will now quote that article.

Points to remember

I am writing this article in order to inform women on their lack of intelligence which is considerable and regarding which I have some experience. I do not consider it to be appropriate to conceal these shortcomings of theirs at this stage. I am writing this to serve as an example and that they may come to know of these shortcomings.

1. Generally, women of this nature reduce the honour and respect of their husbands in comparison to themselves. They impose themselves over their husbands in such a manner that it is as though the husband is a woman and the wife is a man.

2. Some women make this intention and claim from the very day of their marriage that they will live separately. The moment such a woman comes to the house of her in-laws, she plants the seeds of turmoil with her father-in-law, mother-in-law, sister-in-law, etc. She spends all her time thinking and planning of ways to cause trouble in the house.

3. This woman destroys the numerous hopes and wishes of the poor in-laws who bring a daughter-in-law into their home. She makes them taste the consequences of this marriage very quickly.

4. This daughter-in-law does not have the patience to wait for the ideal opportunity to separate from the in-laws. When the time comes, she will have to separate from them. If a person did not separate or move away from his family, we would not have had so many towns and cities. But she does not even have this intelligence to wait for the ideal opportunity. She wants everything to happen immediately.

5. She causes tension to her husband in this way and tells him various stories to the extent that even he cannot escape from being influenced by her. She has arguments with her father-in-law, mother-in-law, sister-in-law, and whoever else may be in the house. She engages in all these fights and arguments intentionally so that she may be able to go and live separately. Eventually, according to her wishes, the separation takes place very quickly because every person would like an end to arguments and fights.

6. The woman utters such words to her husband that he begins perspiring on account of listening to them. But what can he do apart from remaining silent? If he has to reply verbally, by indication of his eyes or physically with his hands, you must see the conflict that will ensue and see how the entire neighbourhood comes to know of it. The woman will cry out aloud and portray herself to the entire neighbourhood in such a way as though it is the man's fault.

7. If the woman presents herself according to the pleasure of her husband and obedience to her in-laws from the very day of her marriage, what is wrong with that? But no, she troubles her husband in numerous ways. If the husband feels that the sensible thing to do is to restrain himself and go outside, the stupid wife feels that he went outside because he is afraid of me. Later, she displays even more force.

8. Allah has blessed the man with strength, vigour and courage. Where will he become afraid of the woman? He considers it prudent to restrain himself but the woman does not even worry about this. All that she is concerned about is to increase the arguments, fights, etc. that she had commenced with from the day she married him.

9. Such women do not realize that their husbands undergo numerous hardships and difficulties to provide for them and that they should appreciate this. However, they do not even ponder over this by mistake. One should think over this state of affairs.

10. When the husband sees that there is no way of reforming the woman's lack of discernment and her improper manners, he gives up and leaves home. He does not even think of returning home after several years. His heart becomes so hard towards his wife that he takes up a job wherever he finds one, earns a living for himself and uses this as a means to gain internal happiness. The woman remains at home fighting with her in-laws so that they may send her to her husband. But she does not realize that he left because of her. She does not even regret her stupidity.

11. If the woman does everything to please her husband from the very first day and obeys her in-laws in a way that they do not even realize that their daughter-in-law will go and live separately at some time in the future, she will turn the entire household into her slaves. If the husband or in-laws have certain shortcomings which are contrary to the temperament of the wife, she must try to reform their ways in a beautiful and appropriate manner with full wisdom and prudence that they do not even realize what she is doing. If she is able to do this, those shortcomings will disappear from them. But if she does this by imposing upon them or acting against their wishes, they will never be reformed. In fact, the husband will become more stubborn. If the woman cannot even maintain the love of her husband towards her, whose fault is it?

12. Some stupid women think that they have come from very rich homes and that they have brought many possessions to this house. It is therefore below their dignity to obey their husbands and in-laws. Some women go to the extent that they do not even speak properly with their husbands - serving them is very far-fetched. They will either lie around or sleep the entire day with a frown on their faces.

13. These days, women have innovated a new method of displaying their elegance and affluence. That is, they complain of being ill and do not even get out of bed. They will complain of a headache and cause discomfort to their husbands and in-laws. They will demand expensive medicines, silver leaves, a special fruit jam and other supplements. In short, even her headache is not given a chance. At times, she will complain of being overpowered by a demon.

14. These women make their husbands completely subservient to them in such a way that they lose their intelligence and senses and become absolutely dim-witted persons. The husband has no alternative but to agree to whatever she says. Alternatively, he has to execute her wishes and commands immediately. He has to remain subservient to her all the time, or else the consequences will be terrible.

15. On account of their short temper, their numerous arguments and their stupidity, such women destroy all the *barakah* of the house. They behave with their husbands as though he is an enemy. These days, some men find comfort only in the absence of their wives. When the husband receives a letter from his wife, the only thing it contains is stories of the fights that she had and complaints about the in-laws. Alternatively, she will ask for more money. At times she uses such concocted words that the moment he completes reading the letter, he tears it up immediately so that no one else may see it.

16. The husband earns a few rands and sends it to his wife. But the only thing she knows is to show that she owes a lot of money or send him some concocted calculations and demand for more money. She does not even think for a moment what difficulties he underwent in order to send that money. She does not realize that he has full concern of running the house, why should she write to him and put him under more stress and tension? She does not even think over what difficulties he underwent in that far away place and how he gave up many comforts in order to send her the money order. If the husband was living in comfort, how will he send you all this money so that you may live a comfortable life?

17. These ungrateful women do not express their gratitude to their husbands even by mistake. They do not even praise their husbands in the presence of his friends and relatives. What they will definitely do is cast thousands of accusations against him and continue complaining about their poverty and lack of resources at home in the presence of her entire family and outsiders as well. In short, they do not allow the honour of the husband to remain intact. You will not come across a woman whose husband has sent her plenty of money, using it to run the house in a beautiful manner, saving the extra money and handing it over to the husband the moment he returns home.

18. On the contrary, what she will do is that the moment he returns home she will ask him for money in order to fulfil her debts, and treating her debtors like enemies, she will summon for them to present themselves in front

of her husband. As a result of this, the husband will regret his decision to return home and feel very sorry for falling into all these difficulties.

19. You will find many women demanding more money from their husbands on the pretext that they have many debts when in fact they are saving this money for themselves. They do not even mind having their husbands spending their entire lives in a far away place merely to fill their own bank balances.

20. These days, women have adopted this attitude that no matter what happens, they must set aside some money. When they go to their parents' house or relatives house, they secretly hand over this money to them without the in-laws coming to know of this. In short, the status and honour of the husband which is the result of all his earning is nothing according to her. The husband works in a far away place like an overworked wretch and dies, but the woman does not allow him to live at home in comfort and ease.

21. On account of the husband working far away, he does not know what type of clothing, jewellery, money, etc. is present at home. At times he might come home for a short visit and in the meantime the wife has given the household effects, clothing, jewellery, etc. to her brother or anyone else she wishes and no one has the courage to say anything.

22. When the husband brings anything from overseas for her, she looks at it scornfully and finds hundreds of faults. If she happens to fancy what he has brought, she does not express her happiness or her gratitude in the presence of her husband or his relatives. She will immediately keep it away and later do whatever she wishes with it.

23. Women are in the habit of imposing on their husbands at a time when relatives come to the house. They will start an argument over trivial matters and cause great embarrassment to their husbands and in-laws. It is as if they have become enemies at that time.

24. When the husband brings anything from overseas for his brothers, relatives, spiritual guide, etc. the wife does not allow the husband to give it and says to him that he cannot give it to anyone without her consent. You must see the consequences of this and how the entire neighbourhood looks at this spectacle. Out of anger, the wife will punish the husband and the other house folk for several days.

25. When the husband sends any money to the wife with someone, the wife immediately goes to purchase expensive jewellery, clothing, brocades, etc. which are well beyond her status and financial position and which are normally purchased by the very rich. The following day she writes a letter to the husband stating that the money that you have sent has been used to pay all the creditors and that there is no money left to run the house. Therefore send more money. In this way, she puts her husband under great stress.

26. These days, women are also in the habit of mentioning everything that transpires at their in-laws' houses to their parents. The woman does not even worry about whether it is true or false. Upon hearing these stories, her mother will mention them to her entire family after having multiplied them several times (i.e. she would exaggerate these stories). When her relatives go to the in-laws' place, the mother sides with the daughter and many arguments follow. This becomes known to the other relatives and at times they result in physical fights as well.

27. Let someone ask if such a woman has any love and affection towards her husband - definitely not. She is the lord and ruler over her husband. It is not possible for the rule of the woman to vanish or for any of her orders to be disobeyed. Let the man do something out of his own accord and you must see the scene that will follow.

28. The wife will ask the husband about what he is thinking or what's in his heart. The husband, under the assumption that she is his confidant, tells her everything. As a result of this, the woman becomes more daring and courageous and the husband loses all his honour. Everywhere, it is considered to be necessary to gain the upper hand over the husband and to bring him at the feet of the wife.

29. The woman develops a natural dislike for the husband's relatives, brothers, sisters, etc. and continues complaining about them irrespective of whether it is true or false. Her actual purpose of this is that they must not mix with them a lot and that all contact with them must be severed.

30. Such women have turned their husbands into real dim-witted persons, tied a nose-string in their noses and led them wherever they wish. They, owing to their high ambitions, follow their husbands like tails to foreign lands. All they wish to do is view all the attractions of rail travel, to experience the climate of foreign lands, and to experience the various pleasures they have to offer. The greatest objective is to make some arrangements to ensure that whatever the husband earns comes entirely into their possession because they are under the impression that the men are living in luxury and that they squander their money. Such women have rendered their husbands worthless. It has become very difficult for men to pursue employment without the womenfolk being around. It seems as though the women themselves are being employed. The women have resorted to such measures of sorcery and *ta'wîz* that the men have become ensnared in their traps, turning them into their disciples.

31. When there is any marriage or funeral in their family, the women get together and begin gossiping about their husbands and speak ill of them. The women in turn go back to their respective husbands and inform them of what transpired. The husbands then go and inform their friends and make a mockery of the whole thing. In short, the women spread stories that did not even occur.

32. These women have amulets and charms made for their husbands. They even request the women who come to their houses to have these amulets made for their husbands. In return for this favour, they give them some flour or pea-seeds without the in-laws coming to know of this. I am quite aware of some women who are forever in pursuit of an owl's tongue to feed it to their husbands no matter how obedient the husband is to her.

33. The actual reason for men losing their honour and the women gaining control over them is that they accompany their husbands on journeys and thereby become bold and courageous and gain full control of them. Once the woman realizes this, she has the courage to scold him several times a day. The poor husband listens to everything she has to say. At times, he even laughs and expresses his willingness and happiness.

34. All the above factors are found less among the wives of poor people and those living in the small villages. The reason for this is that they are not so intelligent, their pre-occupation with domestic tasks does not allow them to do this nor are they in the habit of picking fights all the time. They merely fulfil their tasks and pass their time in a good way. As for the woman who is self-opinionated, egotistic, self-centred, who is filled with the love for governing and comfort, and also has all these factors at her disposal will initiate numerous fights and arguments. This is because she has no work to do and no responsibilities. If she does not engage in all these arguments, what else can she do?

35. If such a woman is educated, then at times her ways and manners also become evil. These days, some enthusiastic people are clamouring for the education of women to be equal to that of men. It is due to this that all this vagrancy is present today and the evil consequences of this have already been experienced.

36. You will not find a woman (except a few) who advises her husband and informs him that she does not want any income other than that which is *halâl*. If a woman does this, her husband will never bring any *harâm* money or money that has been obtained by accepting bribes. On the contrary, women prompt and demand their

husbands to bring such *harâm* income. In fact, some of them will go to the extent of telling the husband that he has no proficiency in earning any money. A certain person earns the same money as you but you don't have anything. He has everything in his house. In this way, they utter many other things in order to prompt the husband into bringing more money. It is due to the desires of such women that the husband becomes disgraced and even ends up in prison.

37. The women possess jewellery and other items on which *zakât* is *wâjib*. It does not even cross their minds that they are answerable to Allah and that they should fulfil this obligation that is due to Allah. If the husband decides to pay the *zakât*, the woman does not allow him to do so - thinking that all that she has collected is decreasing. No matter how much you give them, they always find it little.

38. On account of the husband working far away, the woman is free to do whatever she wishes and becomes so desirous of luxury and comfort that when the husband returns home, she considers it below her dignity to see to his needs or to feed him with freshly cooked food. At times she will also remark that the husband was better off away from home. Why did he have to come home now?

39. How sad that today men have lost their dignity, their honour and their masculinity in the presence of the women of today and have been rendered absolutely weak.

40. If such a woman is able to read and write and someone has to secretly write a letter to her, won't she reply to that letter? Even if she does not reply to it, she will definitely read the letter with great attention and think over it. Later they will begin corresponding to each other and lead to other factors as well.

41. These days women who are able to read and write obtain novels from the shops and occupy themselves all the time in reading them. They spend all their time thinking of ways of obtaining such novels.

Request: We request the reader to read the beginning of the precautionary note again - the essence of which is that every woman is not evil and every man is not a saint. Therefore, the above factors do not apply to all women but certain women only

THE EDUCATION OF WOMEN

GLOSSARY (Explanation of Islamic Terms)

THE EDUCATION OF WOMEN

After knowing the Hadith, "Seeking of knowledge is compulsory on every Muslim male and female", and other texts which make the acquisition of knowledge compulsory on both males and females, there remains no need to write a special article on this subject. Moreso because this subject was touched on in the journal *"al-Qasim"* volumes one and two. But because of a few incidents and peculiarities (which are connected more to the condition of Indian women) and which are witnessed quite often, it is necessary to write a special and detailed article on this subject, and is therefore being repeated.

It should be known in this introduction that as far as has been pursued, there are people who think in three different ways: (1) there are those who do not oppose nor support the education of women. At the same time they do not place any importance on it, (2) those who are completely opposed to it, and (3) those who support it totally. All three groups have different shortcomings. The fault of the first group, which is the greatest and severest fault, is that it does not regard any need whatsoever to educate women. This total disregard is both in their men and women. The proof of these people which has actually put them into confusion is the question whether women have to seek employment, because of which arrangements have to be made for their education? From this we can deduce that these people have not understood the object of education, they have not pondered over those verses and Ahaadith which have made the acquisition of knowledge compulsory on both male and female, nor have they understood the type of education which is *fard*. So it should be understood that the object of knowledge is not to get employment because knowledge which is compulsory to acquire is not knowledge for a livelihood but knowledge of the Deen, knowledge with which man's beliefs, actions, dealings, society, and character are put in order, and the fruit of which in this world is that he is blessed with the wealth of "they are the ones who are on guidance

from their Lord", and in the hereafter he gets the glad tidings of "they are the one's who are successful". So the necessity of acquiring Deeni knowledge is obvious, both textually and logically. The textual proofs are as follows:

1) "The acquiring of knowledge is *wajib* on every Muslim." (Bayhaqi on the authority of Anas)

2) "The acquiring of knowledge is a *faridah* (compulsory duty) on every Muslim." (Daylami on the authority of Ali)

3) "The acquisition of *fiqh* (understanding of Deen) is *wajib* on every Muslim." (Hakim in his Tarikh on the authority of Anas)

4) "Acquire knowledge and pass it on to the people." (Darqutni on the authority of Abu Saeed, and Bayhaqi on the authority of Abu Bakr)

5) "Acquire knowledge before it is raised." (Daylami on the authority of Ibne Mas'ud on the authority of Abu Hurayrah)

6) "O people! hold on to knowledge before it is raised." (Tabrani and Khateeb on the authority of Abu Umamah)

7) "O people! seek knowledge before it is raised." (Ahmad and Daarmi, Tib and Abu al-Shaykh in his tafseer, and Ibne Mardawiyya on the authority of Abu Umamah)

8) "Destruction for the one who has no knowledge." (on the authority of Hudhayfah)

Apart from this, there are other proofs which refer to the acquisition of knowledge for both males and females.

As for a logical proof: for reformation, beliefs and good deeds are compulsory. And beliefs and good deeds are dependent on acquiring knowledge of them. This is something that is obvious. And that thing upon which a compulsory thing is dependent, is also compulsory. So to acquire knowledge is also compulsory. Nevertheless, that deeds are dependent on knowledge is something that is very obvious. But if we go a little further, then it even becomes seen or observed. Consequently, the state in which uneducated women are, can be seen by all: that they cannot distinguish between *kufr* and *shirk*, nor do they have any love for Iman and Islam. They blurt out whatever they want with regards to Allah Ta'ala. They talk against the laws of Islam with arrogance. In order to bear children or to subdue the husband to their whims, they will try anything that they are shown, whether it be witchcraft, charms, magic or special incantations irrespective of whether these things are permissible or not. If this is the state of their beliefs, then what can be said of their salaat and fasting? So much so that apart from discarding these duties, some of them even mock at them, and go even further by taking ill-omens from them. In other words, some of them do not perform their salaat despite knowing that it is *fard*. Others do not respect it and do not regard it as compulsory, while others take ill omens from it and regard it as a cause of harm. The latter two reach the stage of absolute *kufr*, while the first is regarded as *fisq* and a major sin. If this is the condition of their salaat and fasting, wherein no money is spent, then what will the condition of their *zakaat* and *hajj* be? One should not even bother to ask about these things. And if this is the condition of their beliefs and *Ibaadaat*, then there is no possibility of putting right their business and social dealings *(mu'aamalaat)*. This is so because salaat, fasting, etc. are regarded as Deeni activities. As for business dealings, the majority of people regard them as worldly activities. It is for this reason that it is only the very pious ones who try to set right their *mu'aamalaat*. What improvements can uneducated women make?

If this is the condition of their *mu'aamalaat*, then when will their minds ever go towards reforming society *(mu'aasharat)*? This is so because *mu'aamalaat* are regarded as *huquq al-ibad* (the rights of fellow beings), as opposed to *mu'aasharat* because this aspect of *huquq al-ibad* is not apparent in it. Therefore, giving importance to this is extremely minimal. If there is so much of complacency with regard to *mu'aamalaat* and *mu'aasharat*, when will any efforts be directed towards internal character, such as humility, sincerity, fear, love, patience, gratitude, etc.? We know that to a large extent the effects of *mu'aamalaat*, and to a less degree, the effects of *mu'aasharat* reach other people. Hence, at times they are even regarded as pious or disgraced, depending on their *mu'aamalaat* and *mu'aasharat*. But when it comes to one's internal character or condition, then even its overwhelming effect is restricted to ones self. As a result of it being concealed, others do not even come to know of it whereby a person could be addressed as a religious or irreligious person. It is for this reason that giving importance to it is very rare, so much so that this is even the case among the pious. Then what can be expected of the masses?

Be that as it may, the real cause and reason for this complacency in all religious matters is a paucity of knowledge of the Deen. So where there is no knowledge at all, and added to this where the intellect is naturally deficient (because women are naturally deficient intellectually, meaning that where there is no intellect and no knowledge) then there will be no limit to the shortcomings mentioned in the above matters. Both intellect and experiences bear testimony to the fact that without knowledge, actions cannot be put right. And to set right one's actions is *wajib* and *fard*. Consequently, the acquisition of Deeni knowledge being compulsory, as had been claimed

above, has now also been proven logically. And prior to this, it was also proven textually (i.e. through Ahaadith). It has now been established both ways that to acquire knowledge of the Deen is compulsory.

Those who feel that there is no need for women to acquire knowledge because they do not have to seek employment, have been proven to be wrong. This is the answer to their assumption. However, there could be some doubt that by establishing that acquiring Deeni knowledge is compulsory, it does not necessarily mean that it becomes compulsory to acquire education in the normal way: that books should also be taught to women. Instead, it could be acquired by asking and questioning the *ulama*. The answer to this doubt is that this is correct, and we do not even say that education in the normal way is compulsory. However, at this point, three principles are worthy of noting:

(1) If something is compulsory, everything that will aid in fulfilling it will also be compulsory. For example, a person is unable to go for Hajj on foot. But in his time, trains and ships have been set aside to undertake that journey and he also has the money and ability to undertake that journey. It will therefore be compulsory on him to intend to undertake the journey, purchase the ticket and board the train or ship. To purchase the train or ship ticket and to board it in itself is not compulsory on him according to the *Shariah*, but because it is a means to fulfilling a *fard* act (i.e. hajj), it will also become compulsory on him. This is called *fard bil-ghayr* (i.e. compulsory because of another factor).

(2) Experience has shown that for knowledge to be well preserved in the minds, the study of books is nesessary. This happens to be the normal way of education. And to preserve Deeni knowledge is compulsory. So based on the first principle, it will also be compulsory to impart Deeni knowledge in the normal way. However, this is *wajib alal-kifayah*, i.e. in every place, there should be a few persons who have studied the Deen and who can answer the questions of those who need to know.

(3) It has also been established that to have *ulama* among the males is not sufficient to fulfil the Deeni requirements of women. There are two reasons for this: (1) Because of *purdah* (this is one of the most important of obligatory acts). It is almost impossible for all women to be able to go to the *ulama*. If the menfolk were to be used as a means, then some women do not even have anyone whom they could use. In some places, even the men give no importance to matters of Deen, so where will they take the responsibility of finding out for others? For such women it becomes extremely difficult to find out matters of the Deen. If by chance, access to someone is possible, or she has a father, son, brother, etc. in the house who is an *aalim*, then there are certain matters which women cannot ask them about. There may be such informality with the husband, but for all of them to have such husbands is generally impossible. In order to fulfil the general needs of women, there is no alternative but to have such women who are educated and from whom other women could get answers to all their questions. Based on this, it is established that to impart Deeni knowledge to women in the normal way, is *wajib*. So now, this doubt has also been cleared and it has been established that it is a necessity to have a system of education for women similar to that of men. This wrong notion that there is no need to educate women has been totally uprooted.

We will now deal with the second group which is opposed to the education of women and which regards it as extremely harmful. It is their claim that most educated women are liberal, fearless, shameless, cunning and immoral. Especially if she knows how to write, she becomes even more daring. She writes to whoever she wants and sends messages and greetings to whoever she wishes. Similarly, others also get the urge to express their desires by sending letters to her. When these messages reach her, she gets affected by them and also sends compassionate replies. This bond grows until whatever was bound to happen, happens. At times she does not reply, but keeps silent. Those who are ill at heart take this as a sign of acceptance and try to fill this void in the future by sending messages, greetings and letters. It is a general principle that, that which is written affects the ears. Furthermore, the ways of expression of some people are very enchanting and women are soft-hearted by nature. So for the web of shaytaan to spread is not surprising. If a woman to whom a letter was written was displeased, and she even expressed her displeasure, but fearing the consequences of what her husband or family members would say or do, she did not inform them about this. In this way, those who wrote the letter will be safe from any harm. They will get more bold and at the next opportunity, they will write again. All this happened because the women were educated. If they were uneducated, they would not have been able to write anything, nor would anyone come to know of them, and this whole chapter would have been closed.

This evil becomes even more conceivable when a particular woman's articles begin to appear in the newspapers. By reading these articles, those shayateen who are conversant with the language are able to gauge the complexion, nature, feelings and thoughts of the writer. The sparks of such a fire spread even wider, especially if what she has written is in the form of a poem. These days, the outrage is even greater, because out of boastfulness, the name and even address of the writer is clearly stated, that she is the wife of so and so, or the daughter of so and so, residing in a particular place. All these evils came about because of their being able to read and write. If all these secret liaisons were discovered by the husband or family members, then because educated people are quick-witted and good at making-up stories, she will come up with such explanations and excuses that no word will come against her. She will make excuses and pretentions and begin crying and say that she had said this and not that, etc.

She might even threaten to kill or drown herself until that poor person who had enquired about it will have to flatter her and he will not even dare uttering a word about it again.

Another evil prevalent in these educated women is that they read all sorts of books: love-stories, suspense, sexually explicit novels and poems that arouse one's desire. Due to this, one's nature becomes corrupted. At times, they read these poems aloud and their voices are heard by the neighbours and on the street. Someone becomes enchanted with her voice and falls onto her heels. Even if he is unsuccessful in his pursuits, she is bound to become a cause of disgrace and distress.

This is the crux of the beliefs of these people. I do not deny nor reject these incidents, but I will definitely say that these people have worked with short-sightedness. They have not pondered over the reality of these incidents. The reality is that education is not responsible for all these evils. The responsibility either lies on the system of education, or the syllabus, or the methodology, or poor planning. In other words, it could have happened that those books were not taught with which one could learn the rules of *halaal* and *haraam*, details of reward and punishment, the method of moulding one's character, and with which one could attain fear, reverence, understanding and respect for *haqq* (truth). They have just been taught to read the alphabets and left at that. Out of their own choice, they studied different booklets in Urdu and increased their mastery over reading and writing. By getting the title of "educated person", they have given education a bad name. So it is obvious that merely learning the alphabets cannot be called education, nor can it take the responsibility of reforming their actions and conditions.

Alternatively, it could have happened that despite the syllabus being beneficial and adequate, no effort was made to embed the themes of that syllabus into their hearts and nothing was done to ensure that they were put into practice. For example, if a girl who has been taught that *gheebah* (back-biting) is a sin does indeed make *gheebah*, she should be reminded immediately that what she is doing is contrary to what she learnt. Or she was taught the necessity of *hijaab* (seclusion) or of speaking in a low tone, and thereafter a shortcoming or negligence was noticed in this respect, then she should be immediately reprimanded. Or she was taught to regard the greed for wealth and jewellery with contempt and later she expressed the desire for expensive clothing or unnecessary jewellery, then she should be immediately made mindful of this. In this way there is a hope that noble characteristics and good deeds will be inculcated in her.

Alternatively, it could have happened that her very nature and disposition did not have that capability and potential. Then in such a case, the idiom "imparting knowledge to the one who does not have the potential is like placing a ball on a dome" and the poem "how can a good sword be made from inferior steel?" Without good education, a person cannot become an *insaan* (total human)" will both apply. This discussion was connected to their very circumstances and actions. And as for those actions that were enumerated in regard to other corrupt persons, this is due to poor planning. The best way of combating this is to exercise sternness by employing the men-folk as intermediaries. They should be clearly informed that these are the causes of such evils.

If these are the causes, then why are the women singled-out? If men had to face these same causes, they would also become like this. So on what grounds are women being stopped from education and men given full freedom in this respect? In fact, given full importance? After pondering on the reason for this difference, we find no answer except that evils committed by women or attributed to them are regarded as a cause of disgrace and distress. And if the same evils are committed by men or attributed to them, then society does not regard them as a cause of disgrace and distress. It is for this reason that when it applies to women, these evils have been regarded as barriers to their education, and not when it applies to men. Apart from this, it is obvious from the *Shariah* point of view, that when it comes to education, men and women are equal. If sinning is evil and worthy of condemnation for women, then so is the case for men. And if it is a cause of chastity and honour for men, then in the same way it is also for women. So, if both are equal according to the *Shariah*, but unequal according to custom *(urf)*, and this discrimination is actually practised, then it clearly shows that custom is being given preference over the *Shariah*. This is a very big branch of ignorance the cause of which is pride and self-glorification and nothing else. This is not my claim alone; the opposition also acknowledge this. Accordingly, very often we hear them saying that a man is like a utensil: if it gets dirty ten times, and thereafter you wash it, it gets absolutely clean. A woman, however, is like the lustre of a pearl: if it comes off even once, it cannot come on again. In other words, this clearly means that when it comes to men, they regard sinning very lightly. And for women, they regard it very seriously. Apart from pride, there is a very great possibility of passing a *fatwa* (religious verdict) of *istikhfaaf* (belittling the rules of the *Shariah*).

Now, just the third group is left. These people support and defend the education of women but have erred in determining or laying down a system for it. Some of their mistakes have already been incorporated when discussing the second group above. For example, teaching the women to read the alphabets only and thereafter leaving them to read the different booklets and magazines of their choice. Or, for example, not ensuring that they put into practice what they learn - different examples in this respect were also mentioned. We will now mention some other mistakes of theirs. For example, instead of teaching them Deeni knowledge, some of the women are taught History, Geography and English. Worse than this, they also teach them the Bible. This is due to just blind following of the Europeans. In other words, they feel that the worth and credibility of their syllabus is dependent on this. But they do not think that even if there was no difference between the two of us in regard to customs, habits, natural inclinations and peculiarities, the

greatest distinction of religion still exists. That we follow the religion of Islam and they either follow no religion (which is the case with a majority of them), or they follow a religion opposed to our religion. Therefore, they will either have no religious education, or if they do have, it will be superficial, or it will be worldly education, or education of some other religion. In any case, this system of education of theirs has a specific basis. But if we had to choose their system of education, on what basis is it going to be? If the purpose of their education is different, as has just been mentioned, and our goal is different, as had been briefly explained when rectifying the mistakes of the first group, i.e. rectifying the beliefs, actions, transactions, social dealings, and morals; and this goal is dependent on Deeni knowledge - then it is obvious that for us to adopt their system of education is unsuitable or incompatible. However, if one also feels the need to earn a livelihood as well, then there will be no harm if one learns those sciences after having acquired Deeni knowledge. Those sciences refer to those things upon which one's livelihood is dependent, such as English, History, Geography, etc. Apart from these things, such a person will have no need to study the Bible.

It is obvious that the need to earn a livelihood is only experienced by men and not women, the reason being that the responsibility for supporting and providing for them is on the men. Secondly, Islam has emphasized *purdah* for women, and those specific ways whereby a livelihood could be earned are dependent on specific branches of knowledge. And these branches cannot be learnt while in *purdah*. Therefore, to teach them these things is fruitless and a waste of time. In fact, apart from being fruitless, it will also be harmful, as will be explained later. In any case, these sciences which are known as "modern education" are in no way proper for women. However, it would be good to have sufficient knowledge of certain worldly aspects such as writing, Mathematics, some sort of handicrafts, etc., so that if at any time there is no one to see to their needs, they could earn a living.

As for learning good manners, then whoever wishes, he could check and see for himself that no other system or education can teach good manners and character the way Deen can. Hence, take a person who has been totally influenced by Deeni knowledge and another person who has been totally influenced by modern civilization. Thereafter, compare their character, social dealings and transactions, and you will find that there is a world of difference between the two. However, if someone regards pretention and deception as culture, then his mistake will be that he has misunderstood the meaning of a particular concept. At this very moment, if some religious person comes to mind who has some short-coming in real character, then the reason for this will be that he did not take full benefit from Deeni knowledge. In other words, Deen has many aspects: beliefs, actions, *mu'aamalaat* (transactions), *mu'aasharat* (social relations), and self-purification. Some people regard only salaat and fasting as knowledge of the Deen and only people who fulfil these duties as religious people. This is a mistake in itself. To have sufficient knowledge of all the aspects of Deen mentioned above is called Deeni knowledge. And those who abide by the rules of all these aspects are called religious people. So that person who was called a religious person but was found to be wanting in his character, is in reality not fulfilling all the aspects of the Deen. And the discussion is on that person who is influenced by **all** the aspects. Now the doubt has been cleared. The author has written a booklet entitled "The Rights of Knowledge" which clears similar doubts and is worth reading.

In short, culture and good manners cannot be learnt from any system of education the way it can be learnt from Deeni education. It is this very Deeni knowledge which brought about that character and good manners in our ancestors, and which was not only acknowledged by Europe but also adopted by it. However, we are totally unaware of the "wealth" that is in our homes and begging from others. How beautiful the words of Maulana Rumi are! He says: "There is a basket full of bread on your head, and yet you are going door to door searching for a crumb. You are standing in knee-deep water, and yet you are distressed out of hunger and thirst."

Some people get their daughters educated at the hands of liberal and shameless women. Experience has shown that the company one keeps has a definite effect on one's character and emotions. This is more so when the person in whose company one is, is followed and respected. Obviously, who can be more worthy of following and respect than one's teacher? So in this case, that liberalism and shamelessness will also come into these girls. In my opinion, the best woman is the one in whom *hayaa'*(shame and self-restraint) is natural. This is the key to all good. When this is not found, then no good can be expected, nor can any evil be discounted. The rule, "when *hayaa'* goes away from you, then do whatever you wish", is general. But in my opinion, the generality in "whatever you wish" is applicable more to women than men. This is so because men still have *aql* (intellect) as a deterrent, while women have a shortfall of this as well. Therefore, they will not have anything to stop them.

Similarly, if the female teachers are not like this, but the class mates and school mates are like this (i.e. liberal and shameless), then being close to them will also cause many harms.

After this discussion, the condition of two evils, which are presently widespread, may also have come to the fore. One is the construction of girl's schools, and like normal *madrasahs*, to allow girls of different communities, classes, and thoughts, to come there daily. Even if the teacher is a Muslim, even if they come in cars, and even if they come here and stay in secluded places; incidents have shown and experience has proven that here such causes are combined, that they have a detrimental effect on their morals. This company has proven to be destructive to their chastity. And if the teacher is also like this, then it is like having a double dose of a bitter pill.

The second evil is that if a girl mixes with a teacher of a mission school by going to her daily or weekly for tuition in something or some craft, then both her chastity and Iman will be in danger. It is extremely distressing that some people regard these evils as a means of honour and call these teachers into their very homes. In my opinion, let alone these great evils which a girl gets trapped in on account of being a child and blindly following someone; even if an elderly Muslim woman follows this teacher and gets into a conversation with her even once, then too it will be dangerous. Some of those harms which we had promised to enumerate are these which have just been mentioned. And some of them have been mentioned when discussing the opinions of the second group.

The best method for girls is the one that came down to us from generation to generation. That two or three girls get together according to their relations and then study. As far as possible, they should try and get a female teacher who does not charge any fees because experience has shown that this type of education is more blessed and more effective. But if there is no alternative, there is no harm in paying. Where no female teacher is available, then the menfolk of the house should undertake to teach them. This is in regard to the system of education. As for the syllabus, then as far as possible, they should be taught to read the Quran correctly. Thereafter, Deeni books which have been written in simple language and in which all aspects of the Deen have been dealt with completely (in my opinion, the ten parts of Bahishti Zewar are sufficient to fulfil this need). If the men of the house are imparting the education, then those matters that are "shameful" should be left out and taught through their wives. If this is not possible, then these matters should be marked off so that they can remember them and once they get more mature, they will automatically understand them. Alternatively, if her husband is an *aalim*, she could ask him, or her husband could inquire from an *aalim* on her behalf.

At the end of Bahishti Zewar, there is a list of some beneficial books, the reading and studying of which will be very beneficial for women. If all cannot be studied, then a necessary number should be studied and the balance be kept for reading. Together with education, practising on the knowledge should also be seen to. It should also be ensured that the desire to teach be inculcated in them so that they have some contact with knowledge throughout their lives. In this way, there will be a constant revival and yearning for *ilm* and *amal* (knowledge and practicing on it). They should also be urged that at no time should they be negligent in reading beneficial books. After completing their necessary syllabus, if it is found that they have the potential, they should be directed towards learning Arabic so that they are able to understand the Quran, Hadith, and Fiqh (jurisprudence) in the original language. In my opinion, those girls who read the translation of the Quran only, make many errors in understanding it. Therefore, for most of them this is not good.

All this was in regard to reading. As for writing, if there are indications that there is no shamelessness or boldness in her nature, there will be no harm in learning to write. In order to carry out household necessities, there is also a need to know how to write. But if one foresees harm, then instead of trying to learn unnecessary (not *wajib*) things, it would be better to save one's self from evils. In such circumstances, she should not be taught to write, nor should she learn by herself. This is the verdict of the wise on the issue of women learning to write.

I now end this article and perhaps there will be no need to repeat it.

Ashraf Ali Thanwi

GLOSSARY (Explanation of Islamic Terms)

Aabid: One who preoccupies himself with *ibaadah* and shows relatively less interest towards knowledge.

Aalim: One who has attained a considerable amount of Islamic knowledge. He could also be referred to as an Islamic scholar.

Allah: Almighty God. The most well-known of His many names. Allah refers to the one and only being who is worthy of worship.

Auliya: Plural of *wali*. Literally means friend. But in Islamic terminology it refers to the close friends of Allah.

Baitul Maqdis: Also known as *Masjidul Aqsa* or the furthest musjid. It is situated in Jerusalem and is the third most sacred place in Islam. It is popularly referred to as *Baitul Muqaddas*.

Banu Isra'eel: Literally means the children of Isra'eel. It refers to the progeny of Hadrat Ya'qub alayhis salaam.

Barakah: Literally means "blessings". Also used to refer to the experiencing of abundance even in things which are little.

Bid'ah: Literally means an "innovation". In Islam it refers to introducing new things into religion which have no basis in the Quran or Sunnah. In addition to this, to regard these new things as acts of *ibaadah*. A *bid'ah* is a major sin in Islam.

Dajjal: Also known as the one-eyed Dajjal. He will be from among the Jews and will appear before *Qiyamat*. He will cause a lot of corruption in the world and will eventually be killed by Hadrat Isa alayhis salaam.

Deen: Literally means "religion". Here it refers to the religion of Islam.

Dua: Supplication, prayer or devotional phrases.

Durood: Salutations to Rasulullah sallallahu alayhi wa sallam.

Eid: Literally means "feast, festival". In Islam it refers to that day which is celebrated after the month of *Ramadaan* and also on the 10th day of *Zil Hijjah*.

Eid-gah: That place where the *Eid* salaat is performed.

Fard: Literally means "compulsory". In Islam it refers to those acts and things which are compulsory on a Muslim. Abandoning or abstaining from a fard act is a major sin. To reject a *fard* act amounts to *kufr*.

Fatwa: A formal legal opinion or verdict in Islamic law.

Ghayb: Literally means "the unseen". In Islam it refers to all those things that are unseen by man and at the same time believing in them is essential. Examples of the unseen are: hell, heaven, angels, etc. A Muslim has to believe that no one has the knowledge of the unseen except Allah.

Ghayr-

mahram: Refers to all those people with whom marriage is permissible.

Ghusl: Literally means "bath, wash". In Islam it refers to the washing of the entire body from head to toe without leaving a single place dry.

Hadith: Hadith literally means "speech". In Islam it refers to the sayings and actions of Rasulullah sallallahu alayhi wa sallam. Those sayings and actions that have been endorsed or approved by him also fall under the purview of Hadith.

Haid: Monthly periods or menstruation experienced by a woman.

Hajj: Literally means "pilgrimage". In Islam it refers to the annual pilgrimage to Makkah. Hajj is the fifth pillar of Islam.

Halaal: That which is lawful or permissible in Islam.

Haraam: That which is unlawful or prohibited in Islam.

Haud-e-Kauthar: The fountain of abundance. This is the fountain from which the believers will be given water on the day of judgement.

Hijaab: See Purdah.

Ibaadah: Literally means "worship". In Islam it refers to all those acts with which one renders worship to Allah Ta'ala.

Iblis: This is the name of *shaytaan*, or the cursed devil.

Ihraam: Two pieces of unstitched cloth which are donned by the person performing *Hajj* or *Umrah*.

Ilhaam: Literally means "inspiration". Here it refers to those things or ideas which Allah puts into the minds of His pious servants.

Imaan: Literally means "faith". Here it refers to believing in Allah Ta'ala as the one and only God and believing that Muhammad sallallahu alayhi wa sallam is His messenger.

Imam Mahdi: He will make his appearance when the Muslims will be at their weakest. With his advent, the greater signs of *qiyamat* will commence. He will be the leader of the Muslims. After his death, Hadrat Isa alayhis salaam will take over the reigns of leadership.

Istihaada: This refers to blood which flows from a woman out of her normal periods. This is irrespective of whether it flows out of her normal menstruation period or out of her normal *nifaas* period.

Istinja: Cleansing of one's private parts after having relieved oneself. A person can cleanse himself with water or clods of earth.

Jaahil: Literally means "an ignorant person". Here it refers to one who is ignorant of the knowledge of Islam irrespective of whether it is general knowledge of Islam, or knowledge of the rules and regulations of Islam.

Jahannam: Hell. A dweller of hell is called a jahannami.

Jannah: Heaven or paradise. A dweller of heaven or paradise is called a jannati.

Jinn: Refers to beings that have been created by fire. They take on different shapes and forms.

Ka'bah: The most sacred place in Islam situated in Makkah al-Mukarramah. Commonly referred to as the "House of Allah".

Kafir: Literally means "a disbeliever". In Islam it refers to one who rejects Allah and who does not believe in Muhammad sallallahu alayhi wa sallam as the final messenger of Allah.

Kalimah: Refers to the basic tenet of Islam, i.e. bearing witness that there is none worthy of worship except Allah and that Muhammad is the messenger of Allah.

Karaamaat: Plural of *karaamat*. Literally means a miracle. But in Islam it refers to miracles performed by saints and other pious servants of Allah. These miracles are performed only through the will of Allah. Saints cannot perform any miracles of their own accord.

Kashf: Literally means "manifestation".

Khalifah: Literally means "successor". In Islamic political theory it refers to the Islamic head of state. Commonly spelt "caliph".

Khilaal: This term is generally used in the act of wudu. It refers to the passing of fingers either through one's beard or passing of fingers of one hand through the fingers of the other hand, or even passing of the little finger through the toes.

Kuffar: Plural of *kafir*.

Kufr: The state of disbelief.

Makruh: That which is disliked or detestable. *Makruh* is of two types: *makruh-e-tahrimi* and *makruh-e-tanzihi*. *Makruh-e-tahrimi* is that which has been established by a proof which is not absolute. The one who rejects it is regarded as a *fasiq* (open sinner). A person who does something that falls under this category without any valid reason will be committing a sin and will deserve punishment. *Makruh-e-tanzihi* is that which if left out, will be worthy of reward and if carried out, will not entail any punishment.

Mani: Semen or sperm.

Masah: The act of passing of wet hands over a particular part of the body.

Mas'ala: Literally means "an issue, problem or question". In Islamic jurisprudence, it refers to a rule, or regulation. The plural of *mas'ala* is *masa'il*.

Mazi: Pre-coital fluid. A thin fluid generally released by the private parts of both men and women at the time of passion.

Ma'zur: Literally means "one who is excused". In Islamic jurisprudence it refers to that person who has certain sickness due to which he is excused or exempted from certain acts. For further details refer to the chapter concerning the *ma'zur*.

Mehr: Dowry which is given to the wife at the time of marriage.

Mi'raj: Literally means "ascension". In Islam it refers to the ascension of Prophet Muhammad sallallahu alayhi wa sallam to the seven heavens wherein he communicated with Allah.

Miswaak: A thin stick or twig which is used to clean the teeth.

Mu'aamalaat: Literally means "transactions". Generally refers to all those transactions and dealings wherein some money or other type of wealth is involved.

Mu'aasharat: Literally means "society". In Islamic terminology it refers to one's social relationships and social dealings.

Muharram: The first month of the Islamic calendar.

Mu'jizah: Literally means a "miracle". In Islam it refers to miracles performed by prophets. Prophets do not perform miracles out of their own accord but through the direction and will of Allah.

Musalli: One who is offering salaat.

Mushrikeen: Plural of *mushrik*. A polytheist or one who ascribes partners to Allah.

Mustahab: Literally means "preferable or desirable".Refers to that act which was done by Rasulullah sallallahu alayhi wa sallam or the Sahabah very occasionally. Carrying out these actions entails reward and leaving them out does not entail any punishment.

Nafl: Literally means "optional". According to the jurists it has a similar ruling to that of *mustahab*.

Najaasat: Refers to impurity. *Najaasat* is of two types: *najaasat-e-ghaleezah* (heavy impurity) and *najaasat-e-khafeefah* (light impurity). The rules concerning *najaasat* have already been mentioned in the relevant chapters.

Najis: That which is impure.

Nifaas: Refers to the flowing of blood after child-birth.

Purdah: An Urdu word meaning "seclusion". It is an equivalent of the Arabic word *"hijaab"*. Refers to the seclusion of women from strangers. There are different stages of *purdah*, the highest of which is that the woman should not come out of her home except for some valid Islamic reason.

Qada: Literally means "carrying out or fulfilling". In Islamic jurisprudence it refers to fulfilling or completing those duties that one may have missed due to some reason or other.

Qiblah: The direction in which one faces when offering salaat.

Qiyaamat: The day of resurrection.

Sahabah: The companions of Rasulullah sallallahu alayhi wa sallam. They are those who saw him while they were Muslims and also died in a state of Islam.

Sahabi: Singular of *sahabah*.

Sajdah: The act of prostrating.

Salaat: Literally means "prayer". In Islam it refers to a specific act in which one prays to Allah. It is one of the five pillars of Islam.

Shariah: The Islamic Law.

Shayateen: Plural of *shaytaan*.

Shaytaan: The accursed devil, *Iblis*. He was from among the *jinn*.

Shirk: Polytheism or ascribing partners to Allah.

Sunnat: *Sunnat* is that action which Rasulullah sallallahu alayhi wa sallam did or sanctioned. *Sunnat* is of two types: *sunnat-e-mu'akkadah* and *sunnat-e-ghayr-mu'akkadah. Sunnat-e-mu'akkadah* is that which Rasulullah sallallahu alayhi wa sallam continuously carried out. To leave out such a type of *sunnat* is a sin and one is punished for this. However, there is no harm if one leaves it out because of some valid excuse.

Sunnat-e-ghayr-mu'akkadah is that which Rasulullah sallallahu alayhi wa sallam carried out, but also left out at times without any reason. To follow such a type of *sunnat* entails reward and to leave it out does not necessitate any punishment.

Tafsir: Literally means "commentary or explanation". In Islamic terminology it refers to the commentary or exegesis of the Quran.

Taqdir: Predestination. That is, whatever befalls a person, whether good or bad, has been predestined by Allah.

Tawaaf: Literally means "circumambulation". In Islam it refers to the act of walking around the *Ka'bah*. It is not permissible to make *tawaaf* of any other place irrespective of how sacred it may be.

Ta'wiz: An amulet which is generally suspended around the neck.

Tayammum: The act of purifying oneself with pure sand in the absence of water.

Ta'zias: Structures portraying the tomb of Hadrat Husayn (R.A) which are generally carried in processions during *Muharram*. This is an innovation and should be totally rejected.

Ulama: Plural of *Aalim*.

Ummat: Literally means "community or nation". Here it refers to the Muslim community or nation.

Umrah: Commonly referred to as the "lesser pilgrimage". It is similar to *Hajj* with the exception that many rites of *Hajj* are left out and that it could be performed throughout the year.

Wahi: Literally means "revelation". In Islam it refers to the revelations that were sent down to the different prophets from time to time.

Wajib: Literally means "obligatory". In Islamic jurisprudence it refers to that act which has not been established by an absolute proof. Leaving out a *wajib* without any valid reason makes one a *fasiq* and entails punishment.

Wali: Singular of *auliya*.

Waqf: Endowment. In Islamic law it refers to endowing a place or thing in the name of Allah.

Wudu: Literally means "purity or cleanliness". In Islamic terminology it refers to the act of washing oneself before offering salaat.

Zakaat: Literally means "purity". In Islam it refers to alms-giving or charity of a stipulated amount. It is one of the five pillars of Islam.

Zam zam: Name of a well in Makkah. The water that comes out from this well is called *zam zam* water. Drinking of *zam zam* water is included in the rites of *Hajj*.